

True Guidance and Light series (5)

The Promised Prophet of the Bible

By:

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AKNOWLEDGMENT

First, all praise and thanks to God Almighty – Allah. It is with great honor that I present this humble work to my reader, hoping that God Almighty will help him to benefit from it, and makes him and me among those who know the truth and among those who are guided.

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Praise to Allah the cherisher and sustainer of the worlds, and may peace and blessings be upon all of His messengers and may the best of blessings and peace be upon our prophet Muhammad.

There is no doubt that the prophet-hood of our prophet Muhammad (PBUH) is one of two important tasks that the Muslim is carrying to humanity.

Muslims believe that to prove the prophet-hood of Muhammad (PBUH) is one of many essential tasks in their religion; therefore, it is a compulsory duty for Muslims to present this evidence and proof. There are many and various ways to prove that, but the most important way is by understanding the prophecies given by the previous prophets that prophesize and confirms the arrival and the authority of a final prophet to humanity, in order to re-establish the religion that God Almighty accepts until the Day of Judgment.

The reason that these prophecies are most important, and why Muslims are concerned, is that they exist in the Jewish and Christian sacred writings, and that they indicated the coming of Muhammad (PBUH) centuries ago and in various eras.

Jews and Christians acknowledge the existence of these prophecies and affirm that they indicate the coming of "the final prophet" or "the great prophet"; however, they still insist that he is a man who is a descendant from the children of Israel. The Christians claim that he is Jesus (PBUH) son of Mary, while the Jews are still expecting him. We aim here to prove that he, the expected prophet, is Muhammad (PBUH) and not any of the previous prophets peace be upon them all.

Regarding the books that contain these prophecies, we have explained their conditions and credibility in other books of this series, by using these books as a reference, it is not to complement them; however, it is merely an attempt to search between the lines for some traces from the previous prophets. We as Muslims believe in those traces and we do not deny them, because they meet an agreement with what we believe.

Prophet Muhammad (PBUH) brought to our attention that these books contain some truth, He said:

{When you ask them about anything if they tell you the truth do not call it a lie, and when they tell you lies do not believe in it}.¹

In other words, if the previous books contain information, that match verses of the Holy Quran, and the tradition of Muhammad (PBUH), then this is proof that, it is true and has not been altered. **“The Unbelievers say: "No apostle art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book.”** (Al-Ra'd: 43).

In spite of the alterations made to the Holy Bible, it still contains many prophecies that foretell the arrival of the "Final prophet". It has been almost 2000 years since Jesus (PBUH) came to this earth; yet, these prophecies have not been fulfilled; therefore, we ask when will it be? To claim that these prophecies are still to come, as the years go by, is to reduce the credibility of the Holy Bible to its readers.

Therefore, we send an honest true invitation to examine the prophecies in the Holy Bible, and to read it again carefully considering the appearance of Islam and the prophet Muhammad (PBUH), and we are confident that this will uncover the truth of the belief of the prophet-hood of Muhammad (PBUH). We do not just simply say that, but it is a historical fact admitted by all those who have studied the life of this prophet.

Hercules, the Roman king, had acknowledged the prophet-hood of prophet Muhammad (PBUH). When he received a letter from prophet Muhammad (PBUH), inviting him to embrace Islam, then he sent a messenger to Rome inquiring about the "Final Prophet". When Hercules received the response to his inquiry, he said to his people:

"O' Romans, I have requested you to gather for good news. I received a letter from this man, inviting me to join his faith, and by God I testify that he is the prophet we've been waiting for, and he is the one mentioned in our holy books, so let us follow him and believe in his message to be saved in our life and the hereafter" .

The same story mentioned in Bukhari's narration is as follows:

Hercules said, **"O' Romans, if you are seeking success and guidance and for your empire to hold strong, then you**

¹ Narrated by Ahmad in his musnad (387/3)

should believe in this prophet, so immediately they rushed to the gates but to find the gates locked. When Hercules saw that he commanded the people to return, and then he said, I said what I said only to test your faith, and I saw what you did. Then they prostrated to him with satisfaction".¹

Hercules did not adhere to his testimony and did not embrace Islam, just like many who know the truth but deny it and never follow its path. The Negus king of Abyssinia believed in the prophet (PBUH). He said to the priests of his Kingdom:- **"O' you priests and monks, what they say (the Muslims) about the son of Mary is not more than what you say, you messengers of Muhammad are welcomed here and so he is. I bear witness that he (Muhammad) is the messenger of God, and that he is the one Jesus gave glad tidings of his coming. And if I wasn't occupied with this kingdom I would go to the prophet and personally carry his shoes".²**

The reversion of tens of well-known Christians and Jews to Islam such as; Al-Hassan Bin Ayoub, Zyadah Alnasb Alrasy, priest/ Abdul Ahaad Dawood, Ibrahim Khalil, Moris Bokay and many more, assured the glaring fact about the existence of these prophecies in the Holy Bible.

In this research, we will name the coming prophet as "the expected prophet", or "the expected messiah", following the celebrated studies of Dr. Ahmad Hejazy Al-Saqqa, who has amazingly researched this subject, and because it is the term used by the Jews to indicate the promised prophet.

I ask God Almighty to open our hearts to get to know this prophet (Muhammad, PBUH), and to bless us with the gift of believing in him, and to be among the people who believe in him on the Day of Judgment, God is Almighty and is capable of making it happen.

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¹ Narrated by Al-Bukhari (7).

² Narrated by Abu Dawood (3205), and Ibn Shayba (346/14)

INTRODUCTION TO THE PROPHECIES OF THE HOLY BIBLE

The Holy Scriptures call the coming prophet by many names, such as the king or the prophet, the Mesia, and the Messiah, which means the "savior", all these names are titles given to the coming prophet, and they also give a description of this great prophet. However, the title "the Messiah" is the most famous title, and that is because of the importance of this title among the Jews.

Some may claim that this title is exclusively meant for Jesus (PBUH). To answer that, we say that calling him the Messiah is a title and not a personal name. The Jews call their prophets, kings and even other kings by that title. This title "Messiah" comes from the Semitic word "Masaha" which means to anoint, for the Jews used to anoint the bodies of their kings and prophets, they used to call them Messiahs even though they were not anointed.

Cyrus, the Persian king, was called Messiah "**Thus said the LORD to his anointed, to Cyrus**" (Isaiah 45:1). David also was called a messiah "**And shows mercy to his anointed, to David, and to his seed forevermore**" (Psalms 18:50)

Saul, the king, was called messiah "**And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?**" (1 Samuel 26:7-9)

In Psalms, "**Touch not my anointed, and do my prophets no harm.**" (Psalms 105:15), and in the Book of Kings, regarding the messiah priests, we read: "**And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume you and your fifty. And there came down fire from heaven, and consumed him and his fifty.**" (2 Kings 1:10)

It is clear that this honorable title "messiah" was not an exclusive title for Jesus (PBUH). It was a title given to the "expected prophet" for whom, the Jews, the children of Israel have been waiting, because God will grant him a kingdom, success and blessings far much greater than those that given to the anointed kings of the Jews.

The messiah is a title for the "expected prophet" for whom the Jews were waiting and expecting, that is why they wondered when they saw John the Baptist whether if he was the next messiah or not, **he**

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admitted and did not deny it, but admitted, "I am not the Messiah." So they asked him, "What are you then? Are you Elijah?" (John 1/21-22)

When the crowd of Jews saw the miracles of Jesus (PBUH), they used the title "messiah": **"When the Messiah comes, will he perform more signs than this man has done?" (John 7/30-31)**

The "expected prophet" was also called messia which gives the same meaning of messiah, that can be found in the Book of John **"We have found the Messiah" 29 (which is translated Anointed).** (John 1/41) the Serianic word "ma sheeh" is pronounced "messia" in languages that do not have the letter "ح" which has no equal in English but it is close to the letter "H".

Some people and they have the right of doing so, might demand that we have to present the verse or verses which clearly and indisputably indicate the name and description of Muhammad (PBUH). However, there are two issues related to the Holy Bible and its translations, which block the clarity of these prophecies. These two issues are well known to those who are acquainted with the Holy Bible, those who know the reason why these prophecies are lost or intentionally suppressed.

The first issue is that the Jews and the Christians have the habit of translating names into their meanings, stating the meaning only without the name, and they may add a commentary to the sentence and insert it into the context. Consequently, many clear prophecies will lose their indications. An example of these prophecies is Jesus' prophecy about the "Parakletos", which is "the comforter" in modern translation. Another example is the prophet Haggai's prophecy, that indicates the coming of (Mehmaad), but the translators of the Holy Bible changed it in order to suppress this clear and direct indication. **"and the treasures of all the nations will come in" (Haggai 2/7).**

In Psalms (84/6), (KJV 1959 and the majority of English translations), the name of the messiah's city is mentioned. It called it "Bacah valley" "Hebrew **בְּעֵמֶק הַבְּכָה** translators of the Holy Bible translated it into "the valley of weeping", only to misguide the reader of knowing that "Bacah" is the town of Muhammad's (PBUH) nativity. **{Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a**

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guidance for Al-'Alamîn (the mankind and jinns) } (Al-Emran: 96).

In his celebrated work (Eth harul Haq) "The truth revealed", Rahmatu Allah Al-Hindi, gives 13 examples of these mistranslations, he made a comparison between different translations of the Bible, to prove how these actions suppress the original context.

He said, "In (1811) Holy Bible's edition "**Abraham called the name of that place The LORD Will mercy its visitors**" (Genesis 22/14), the translator replaced the Hebrew name by its meaning, in Darby edition (1889), "**Called the name of that place Jehovah-jireh**". By doing so, the correct name was lost, and the intended meaning of the verse was completely changed".

He added:

"We have no doubt that these translators, who had done that, were capable of changing the fragment (Messenger of God) to different words, as they have changed other words".

In this regards, Al-Hindi quoted from Haydar Al-Qurashee's book "Kholasat Sayf Al-Muslemeen" (the Essence of Muslim's sword), "that the Armenian priest Auskan translated the Book of Isaiah into the Armenian language in the year 1666, and it was printed in 1733 by Anthony Portolly press. In this translation, in chapter 42 it was written: "**Sing to the Lord a new song, the mark of his authority is in his back, and his name is Ahmad**".

The second issue is that the Holy Bible is metaphoric and full of symbols and indications specially when talking about the future.

Dr. Samaan Kahloon wrote in his book "the Precious Holy Bible seekers' guide", "expressions in the Holy Bible are very metaphoric and mysterious especially in the Old Testament".

He also wrote, "Expressions in the New Testament are also very metaphoric, specially "causerie of our Savior", and because some of the Christian teachers used literal interpretation methods, many of the false and corrupted opinions were spread around..."²

² Revealing the truth, by Rahmatu Allah Al-Hindi (703-702/2).

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Therefore, the reader should realize the difficulties we are facing while we search for the original word or name that was suppressed by the translators. The reader will also realize, using his own intuition, the nature of the Holy Bible's use of metaphors and puzzles to explain facts.

The people who use either the Gematriacal¹ method or the like to prove that their books contain many prophecies, that have been realized, such as the establishment of the Soviet Union and Israel, and even individuals like Henry Kissinger, will not notice these difficulties.

They also claim that there are hundreds of prophecies indicating the arrival of Jesus (PBUH). They believe that there are one thousand prophecies about Jesus (PBUH) in the Old Testament.

Is it possible that the Holy Bible does not contain any prophecy about the man (Muhammad, PBUH) who changed the course of history in the name of Allah? Should not he have a share of all these prophecies, at least just one prophecy warning or foretelling about him or his message? Those who claim that they are the only qualified individuals to solve the Holy Bible's puzzles and symbols are tongue-tied when answering this question.

The appearance of Muhammad's (PBUH) word and religion is the key that opens the door to the prophecies of the Old and the New Testament. In the Torah, there is a prophecy that uncovers the truth and clearly gives the condition and description of the prophet. In the Book of Deuteronomy **"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die... thou shall not be afraid of him."** (Deuteronomy 18/20-22)

Gamaleil, the Pharisee, spoke true words: **"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught But if it be of God, you cannot overthrow it; lest haply you be found even to fight against God"** (Acts 5:38-39). The message of the prophet Muhammad (PBUH) has not perished; instead, it ruled the world for many centuries.

¹ Gematria is a numerology of the Hebrew language and alphabet, used by its proponents to derive meaning or relative relationship which also used for the Arabic alphabet.

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Prophet Muhammad (PBUH) was saved from murder attempts, he conquered his enemies, and his message and religion spread all over the world, this is evidence and proof of his honesty, sincerity and his prophet-hood. **"For the Lord knows the way of the righteous: but the way of the ungodly shall perish."** (Psalms 1/6).

"You shall destroy them that speak leasing: the Lord will abhor the bloody and deceitful man." (Psalms: 5/6).

These verses indicate the truthfulness of Muhammad's (PBUH) prophet-hood and message, because he was saved from harm, was able to deliver the message, and because of how his message was spread across the world.

THE EXPECTED KING

In 63, B.C.E. Jerusalem & Palestine were under occupation of the pagan Romans, to start a new period of torture, abuse and suffering for the children of Israel. The people who had waited long for a great savior to return the lost kingdom and the ruling power to them.

The children of Israel awaited the fulfillment of the prophecies given by Jacob, Moses and David and other prophets regarding the "expected prophet". They had no doubt in the "Victorious king and prophet" appearance, the prophet who will lead his followers to the glory of life and the happiness of the hereafter. Therefore, when the great Jesus (PBUH) came, and when they saw the miracles that God allowed him to perform, many of them followed him (PBUH), hoping that he is the "victorious great prophet", the "savior prophet". This is a fact clearly understood by those who are acquainted with the sayings of the Jews who were contemporary with Jesus (PBUH).

The Holy Scriptures told us about some of those who awaited the "victorious expected king". Simeon was one of them, described by Luke **"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him."** (Luke: 2:25), Simeon was one of those who were awaiting salvation.

Nathaniel, who openly confessed to Jesus (PBUH) about his feelings and his thoughts, was one of them, **"Nathaniel answered and said to him, Rabbi, you are the Son of God; you are the King of Israel. Jesus answered and said to him, Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these."** (John: 1/49- 50)

When the rumors that Jesus (PBUH) was crucified spread, some of them were very sad because the salvation they hoped for had ended. When Jesus (PBUH) –disguised- appeared to two of the disciples after resurrection they were surprised, **"And he said unto them, What manner of communications are these that you have one to another, as you walk, and are sad? One of them, whose name was Cleopas, answering said unto him, Are you the only visitor in Jerusalem, and has not known the things that happened there in these days? And he said unto them, What things? And they said unto him, Concerning**

Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." (Luke: 24/17-21). They were awaiting the salvation to come through him, as foretold in the scriptures of the Torah about the coming of the "victorious king" that will free his people, and lead them to victory. In the contrary, they just heard of his crucifixion.

The disciples said to Jesus (PBUH) after the resurrection, **"When they therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father has put in his own power."** (Acts: 1/6-7). He meant that it is not the time for the "expected king".

Awad Samaan said: " those who examined the relationship between the disciples, apostles and Jesus (PBUH), will find that they only considered him as a man...they were waiting for the messiah, but the messiah, according to the ideas inherited from their ancestors, was nothing more than an excellent messenger sent by God.¹

The people of Israel, who waited long for the coming of the "victorious great prophet", thought that John the Baptist was the expected messiah " **And as the people were in expectation, and all men mused in their hearts of John, whether he was the Christ, or not;**" (Luke: 3/15).

These crowds, who were waiting for salvation, when they saw Jesus (PBUH), they said about him what they have said before about John the Baptist **"And said unto the woman, now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."** (John: 4/42).

Andrews said to his brother Simon, **"He first found his own brother Simon, and said unto him, we have found the Messiah, which is, being interpreted, the Christ."** (John: 1/41). He, Andrews, - as the priest Al-Khodary said:- "By this sentence, he meant nothing more than what a pious Jew, who

¹ Christianity on the scale, by Muhammad Ezzat Al-Tahtawy, (27-29)

awaited the arrival of the messiah to save and free Israel from the foreign slavery then refresh the spiritual life ".¹

The Samaritan woman when she saw his wonders " **The woman said unto him, I know that Messiah will come, which is called Christ: when he comes, he will tell us all things.**" (John: 4/25-30).

This news had spread among the children of Israel, until the high priests feared the revenge of the Romans if they found out that the "victorious great expected messiah" appeared in the person of Jesus (PBUH). Therefore, they started to plan to frame him, accusing him of corrupting the nation, and claiming that he is the "expected savior", "**Then gathered the chief priests and the Pharisees a council, and said, what do we? For this man does many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, You know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**" (John: 11/47-50).

Then they said to Pilate, "**And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding giving tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Are you the King of the Jews? And he answered him and said, you said it. Then said Pilate to the chief priests and to the people, I find no fault in this man.**" (Luke: 23/2-4). Pilate found out that Jesus (PBUH) was innocent of what they accused him, as he did not claim that he is the expected king of the Jews.

¹ History of the Christian ideology, by Priest Hanna Gerges Al-Khodary, PhD. (1/269)

THE DISCIPLES' LACK OF UNDERSTANDING OF THE PROPHECIES ABOUT THE MESSIAH

The Bible writers were fond of the prophecies of the Torah, and they intentionally and obviously altered many of the meanings of the Torah's text to make it fit Jesus (PBUH). Their love for Jesus (PBUH) or their alteration habits, resulted in making them misunderstand many of the prophecies that mentioned the "expected messiah".

An example of this is what we find the Book of Psalms about the "expected prophet" **"A psalm of David? The Lord says to my lord, "Sit at my right-hand, while I make your enemies your footstool"** (Psalms: 110/1), this particular prophecy was not meant in any way as to indicate Jesus (PBUH) the son of Mary.

Peter, or whoever related that to Peter, was mistaken when he interpreted it. Saying:

"For David did not go up into heaven, but he himself said: 'The Lord said to my Lord, "Sit at my right hand until I make your enemies your footstool' Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified" (Acts: 2/29-37).

The proof that Peter, and the Christians after him, were mistaken is that Jesus (PBUH) said that he is not the "expected messiah" who was mentioned by David. **"While the Pharisees were gathered together, Jesus asked them, Saying, What do you think of Christ? Whose son is he? They said unto him, The Son of David. He said unto them, how then did David in spirit call him Lord, saying, The LORD said unto my Lord; Sit in my right hand, until I make your enemies your footstool? If David then calls him Lord, how is he his son? And no man was able to answer him a word; neither dares any man from that day forth to ask him any more questions."** (Matthew: 22/41-46). The answer that Jesus (PBUH) gave was firm, indicating that the expected prophet is not a descendant of David because David called him his Master, and the father does not call his son so.

Jesus (PBUH) asked the Jews about the "expected messiah" the one prophesized by David and other prophets "what do you think of the messiah? Whose son is he?" The Jews answered him: "he is the son

of David", Jesus (PBUH) told them that this was wrong, and he said:- "If David called him a God, then how can he be his son!", so the next messiah was not a descendant of David because David called him my Lord or my master.

It is known that Jesus (PBUH) - according to Matthew and Luke is a descendant of the prophet David - he was often called "O' son of David" (look in Matthew: 1/1, 9/27 and Luke: 19/38).

In the Book of Mark, Jesus (PBUH) said, "**David himself calls him Lord. So how is he his son?**" (Mark: 12/37). It is also mentioned in Luke "**And he said unto them, how they say that Christ is David's son? David himself said in the book of Psalms, the LORD said unto my Lord, Sit in my right hand, until I make your enemies your footstool. David therefore called him Lord, how is he then his son?**" (Luke: 20/40-44). In spite of these statements, the Christians still insist that Jesus (PBUH) is the prophet whom David foretold of in his prophecy, even though they said that Jesus (PBUH) is the son of David.

In his Epistle to the Hebrews about God's good news to David, that God will bless his son Solomon, Paul, or the unknown writer, made it a prophecy of Jesus (PBUH), he said, "**For unto which of the angels said he at any time, you are my son, this day I have begotten you? And again, I will be to him a Father, and he shall be to me a Son?**" (Hebrews: 1/5).

The writer of this letter quoted the phrase from the Book of Second Samuel (7/14); he made it a prophecy about Jesus (PBUH). It says, "**I will be a father to him, and he will be a son to me**". The writer thought that this phrase was about Jesus (PBUH), so he wrote it in his epistle. This quotation is not correct. The context of the sentence was to David, because God ordered the prophet Nathan to tell him: "**Now therefore thus you shall say unto my servant David, .. When your days are fulfilled and you lie down with your fathers, I will rise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commits iniquity, I will discipline him with the rod of men, and with the stripes of the children of men: But my steadfast love shall not depart away from him, as I took it from Saul, whom I put away before you. And your house and your kingdom shall be**

established forever before you: your throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David." (Samuel (2): 7:8 -17)

The prophesized person is a son of David and not one of his grandchildren. He will be the king of the children of Israel after David's death. He will build the house of God, and he has been warned of God's punishment if he drifts away from the path of God, all of the above mentioned was fulfilled in the person of Solomon as mentioned in the Torah.

However, none of the mentioned prophecies applied to Jesus (PBUH), for, according to Christians, Jesus (PBUH) is God, and could not be warned by God. He was perfect, and did not sin. Jesus (PBUH) did not build any house for God on earth, and he was never a king to the children of Israel. He had no kingdom on earth as he said, "**Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom is not from hence.**" (John: 18/36).

In the Book of First Chronicles, it reads that the name of the prophesized is Solomon. David received these words, "**Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.**" (Chronicles (1): 22/9)

Another example of these fabrications or the misunderstandings is what Matthew said about Jesus (PBUH) and his return from Egypt, when he was a child. "**When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.**" (Matthew: 2/14-15), he claimed that this confirms the Torah's prophecy, that comes in the Book of Hosea (11/1-2).

The mentioned verse in the Book of Hosea has nothing to do with Jesus (PBUH). Instead, it tells about the return of the nation of Israel from Egypt with Moses. Originally, the context is about Jacob, and then it moves on to talk about his sons and their return from Egypt, their idol worshipping, and ignoring God's commandments and

orders. He said:- **"When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baal, and burned offerings to the idols."** (Hosea: 11/1-2).

This verse has nothing to do with Jesus (PBUH); the worshipping of idols mentioned, took place before Jesus (PBUH), and it cannot be applied to the people who were contemporary with him (PBUH). The Jews had left idol worshipping centuries before Jesus (PBUH) was born, after their released from the captivity of Babylon, and they never withdrew from that repentance, as the history books tell us.

The use of the form (my son) is commonly used in the Torah, as in: **"And the LORD said unto Moses, When you go to return into Egypt, And you shall say unto Pharaoh, Thus said the LORD, Israel is my son, even my firstborn: And I say unto you, Let my son go, that he may serve me:."** (Exodus: 4/21-23).

Jesus (PBUH) suffered long from his disciples' misunderstandings of his words, and during his life, he had corrected many of their mistakes in understanding the prophecies, and even most of his sayings. They failed to understand the simplest of his sayings. If such is the case, how could they understand the prophecies?

In one incident, he advised them saying: **"And he cautioned them, saying, watch out, beware of the leaven of the Pharisees, and the leaven of Herod. And they began discussing with one another the fact that they had no bread. And Jesus, aware of this, said to them, Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? are your heart hardened? Having eyes, do you not see? and having ears, do you not hear? And do you not remember?"** (Mark: 8/15-18). How could you not understand that, I did not mean real bread?

In another, Jesus (PBUH) talked to them and they did not understand him, **"Many therefore of his disciples, when they had heard this, said: this is a hard saying; who can hear it?"** (John: 6/60).

They used to misunderstand his simple words, and then they were afraid to ask him to explain what they did not understand. Mark said: **"For he taught his disciples, and said to them, The Son of man is delivered to the hands of men, and they shall kill**

him; and after that he is killed, he shall rise the third day. But they did not understand that saying, and were afraid to ask him." (Mark: 9/31-32).

These misunderstandings of the scripture's indications extended even to the educated and the elite individuals of the children of Israel. Nicodemus misunderstood the words of Jesus (PBUH) when he said, "**Jesus answered him, truly; truly, I say to you, unless one is born again, he cannot see the kingdom of God. Nicodemus said to him, how can a man be born when he is old? Can he enter a second time into his mother's womb and be born?** Jesus answered, **“Are you a teacher of Israel, and you do not understand these things?”** (John: 3/3 - 10) Nicodemus did not understand the meaning of the spiritual re-birth; he thought that to be born again means that the person has to go back inside his mother's womb!

Nicodemus was the teacher of the children of Israel. If this was the way that he understood; how about Matthew, the tax collector, and John and Peter the fishermen? They were just two illiterate disciples according to the Book of Acts. "**Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they astonished.**" (Acts: 4/13).

The disciples of Jesus (PBUH) were the illiterates of the world as Paul reported, he said "**But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong.**" (Corinthians (1): 1/27).

The relationship between Jesus' (PBUH) words and deeds— during his life on earth- and the scriptures' prophecies were unclear to the disciples. Then after his ascent, they thought that the prophecies were for him (PBUH). "**And Jesus found a young donkey and sat on it, just as it is written, Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt. His disciples did not understand these things at first, but when Jesus was glorified, and then they remembered that these things had been written about him, and had been done him.**" (John: 12/14-16).

The children of Israel had been longing for the savior. They assumed that he was Jesus (PBUH), "**when they heard these words, some of the people said, “This really is the prophet”. Others said, “This is the Christ”. But some said, “is the**

Christ to come from Galilee? Has not the scripture said, that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?" (John: 7/38-41).

The crowds also, in spite of their different cultures, were trying to find salvation through the person of Jesus (PBUH). **"But you, oh Bethlehem Ephrata, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel; whose origin is from of old, from ancient days. Therefore, he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. and they shall dwell secure, for now he shall be great to the ends of the earth. And he shall be their peace. when the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men. They shall shepherd the land of Assyria with the sword, and the land of Nimrod at its entrances; and he shall deliver us from the Assyrian when he comes into our land and treads within our borders. "(Micah: 5/2-6).**

In fact, Jesus (PBUH) did not fulfill this prophecy. The Jews were looking for the one who would be their king, save them from the Assyrians, and bestow the peace among them.

Dr. Ahmad Shalaby quoted Parry's words regarding Jesus (PBUH):-
"Because of his eloquence he was able to attract many of his followers (the Jews who awaited the messiah), and they gave him this title."

They attribute to him what he did not say, as we will see later.

DID JESUS (PBUH) CLAIM THAT HE IS THE "EXPECTED MESSIAH"?

If many of the contemporaries of Jesus (PBUH) claimed that, he is the expected messiah, as they claimed the same before about John the Baptist, did Jesus himself (PBUH) claim or even tell his disciples that he is. Did he (PBUH) fulfill the prophecies about the expected messiah?

Once he asked his disciples about what the people say about him, then he asked them **"And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ". And he strictly charged them to tell no one about him. And he began to teach them that the Son of man must suffer many things and be rejected by the elders and the chief priests, and the scribes, and be killed."** (Mark: 8/29-31). He strongly forbade them to say that about him, and he told them that he would be subject to conspiracy and murder. There is no doubt that, this was not what they expected from the "victorious messiah". In other words, he explained to them that he was not the victorious messiah who they were waiting for; whom they were sure would bring victory, triumph and perseverance, not to suffer pain and death.

Luke confirms, **"Peter answered, "The Christ of God". And he strictly charged and commanded them to tell this to no one"**. (Luke: 9/20-21). By doing so, Jesus (PBUH) forbade the disciples to attach the title (expected messiah) to him. It was not because he was afraid of the Jews, since he had informed them that that conspiracy would happen. Therefore, it was meaningless, if he was the "expected messiah", to deny it. He forbade them because what they said was not the truth.

Peter, the head of the apostles, refused to accept that Jesus (PBUH) was the man who was subject to pain and death and not the "expected victorious king", he went on to blame Jesus (PBUH) for announcing such news about himself.

Let us see what Matthew said regarding that scene:

"From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside, and

began to rebuke him, saying, “far be it from you, Lord: this shall never happen to you”.

Jesus answered him seriously:

“But he turned, and said to Peter, “Get behind me, Satan: you are a hindrance to me. for you are not sitting your mind on the things of God , but on the things of man.” (Matthew: 16/21-23).

Peter was shocked and so were the rest of the disciples, for, they heard him say:- **“And I, when I am lifted up from the earth, will draw all people to myself”.** He said this to show by what kind of death he was going to die.” (John: 12/32-33). Then they expressed their objection to this idea about the suffering messiah, and they asked whether Jesus (PBUH) was talking about himself.

"So the crowd answered him, “we have heard from the law that the Christ remains for ever. How can you say that The Son of man must be lifted up? Who is this Son of man?" (John: 12/34), they were shocked to hear the truth from Jesus (PBUH); the truth that destroyed their chimera that he is the great victorious messiah.

Priest Al-Khudary agrees with us that Jesus (PBUH) was not the "victorious messiah" awaited for by the Jews but he was the spiritual messiah. Then he alerted to us, "to a very important fact that Jesus (PBUH) had always tried not to show himself as the messiah to the people, it was the reason why when he saw any gaps from which the people would see him as a messiah, he would close them".¹

Father Matta Al-Meskeen, an Egyptian scholar, says:- “the disciples had collected evidence during the life of Jesus (PBUH) that was enough to confirm to them that he was the messiah; however, every time they tried to proof this implication, Jesus (PBUH) forbade them... The scholars were exhausted that Jesus (PBUH) constantly hid his identity as the messiah, and they had to say whatever they could about him".²

¹ History of the Christian ideology, by Priest Hanna Gerges Al-Khodary, PhD. (1/272)

² The Gospel according to Luke, by Father/ Matta Al-Meskeen, (392), the Father thinks that the reason that Jesus was hiding his identity "to be able to finish the service of the son of man or the suffering servant".

Jesus (PBUH), from time to time, kept denying that he is the messiah. **"When the people saw the sign that he had done, they said, "This is indeed the prophet who is to come into the world. Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself."** (John: 6/14-15). Why did he escape? Indeed, he was not the "expected king", but they insisted on making him so because of his miracles, and because of the hope and longing within themselves, that he will save them from the injustice and cruelty of the Romans.

Priest Al-Khodary said: "the enthusiast group was waiting for the political messiah. When they saw Jesus, who was preaching the near kingdom of God, they thought that he was truly that political messiah, for that they wanted to make him their king and leader. Thinking that he could gather and support them, but Jesus used to leave alone and head to the mountains, because his kingdom is not in this world, and he does not need this kingdom that causes people to fight and to kill."¹

Philips said to his friend Nathaniel: **"we found what Moses wrote about in the Torah and the prophets Jesus son of Josef who is from Nazirah"**.

Nathaniel went to Jesus (PBUH) and asked him, **"Nathanael said to him, Rabbi, you are the Son of God; you are the King of Israel. Jesus answered him, "Because I said to you, "I saw you under the fig tree," do you believe? You will see greater things than these."** (John: 1/49-50). Jesus (PBUH) answered him by a question, and told him that he will see more miracles. He did not tell him that he was the expected king.

In Pilate's palace, he denied that he could be the Jews' expected king as they claimed and rumored. **"Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."** (John: 18/36). His kingdom is spiritual, which is in heaven, it is not the expected kingdom of the Jews; the material timely kingdom feared by the Romans, "it is known from the prophecies that the messiah will be a king and a priest".²

¹ History of the Christian ideology, by Priest Hanna Gerges Al-Khodary, PhD. (1/238)

² The Bible according to Luke, by Father/ Matta Al-Meskeen, (715)

His innocence from this accusation clearly proved in Pilate's palace, who asked him saying, "**And they began to accuse him, saying, 'We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a King.'**" (Luke: 23/2), it is unlikely to consider the answer given by Jesus (PBUH) as a confession, as he said to him, "you are saying so not me", and Pilate was convinced of his innocence and said: "**...I find no guilt in him.**" (John: 18/38).

In the Gospel of John, Jesus (PBUH) explained to Pilate that the reason of his message was to bear witness for the truth, and not be a king of human beings. He said:- "**you say that I am a king. For this purpose, I was born and for this purpose, I have come into the world, to bear witness to the truth. Every one who is of the truth listens to my voice.**" (John: 18/37).

Among those who realized that, Jesus (PBUH) was not the expected messiah was Judas Iscariot. Who - as seen by the priest Al-Khodary - betrayed Jesus (PBUH) because he was a member of the enthusiast group who dreamed of the appearance of the victorious messiah. He was disappointed, and he became suspicious as to whether or not Jesus was the messiah. "**When they came to Capernaum, the collectors of the half-shekel tax went up to Peter and said, 'Dos your teacher not pay the tax?'**" He said, "**Yes.**" And when he came into the house, Jesus spoke to him first, saying, "**What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?'**" and when he said, "**from others'**" Jesus said to him, and then the sons are free. however, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself." (Matthew: 17/24-27) ¹

Others realized that Jesus (PBUH) was not the expected messiah. Knowing Jesus' origin, family and tribe, while the expected messiah is a stranger and not known to the Jews. "**Some of the people of Jerusalem therefore said, 'Is not this, the man whom they seek to kill? And here he is, speaking openly, and they say nothing to him. Can it be that the authorities really know**

¹ History of the Christian ideology, by Priest Hanna Gerges Al-Khodary, PhD. (1/236), and look in the Holy Bible dictionary (1090).

that this is the Christ? But we know where this man comes from, and when the Christ appears, no one will know where he comes from." (John: 7: 25-27) that is because the expected messiah is a stranger to the children of Israel.

Jesus (PBUH) confirmed the authenticity of the sign they mentioned about the absent messiah, he said:

"So Jesus proclaimed, as he taught in the temple, "you know me, and you know whence I come from? But I have not come of my own accord. he who sent me is true, and him you do not know. I know him, for I come from him, and he sent me." yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?" (John: 7: 25-31) Jesus (PBUH) mentioned that he is a messenger sent by God, and that he is not the one they are expecting, because they do not know that one.

Those he had spoken to believed in him, and they understood that he is not the expected messiah. Let us look at what John said, **"Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"** (John: 7:30-31)

Jesus (PBUH) is a descendant of David as mentioned by Matthew and Luke, and his people repeatedly called him by that name. **"And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, Son of David, have mercy on me."** (Mark: 10/47), (see Matthew: 1/1, 20/31) and Luke: 18/28, and many other verses.

The expected messiah or the next king is not a descendant of David, as Jesus testified: **"now while the Pharisees were gathered together, Jesus asked them a question, Saying, "What do you think about the Christ? Whose son is he?" They said to him, "The Son of David." He said to them, "How is then that David, in the spirit, call him Lord, saying, "The LORD said to my Lord, Sit at my right hand, until I put your enemies under your feet"? If then David calls him Lord, how is he his son?" And no man was able to answer him a word, nor from that day do any one dare to ask him any more questions."** (Matthew: 22/41-46). Jesus (PBUH) openly testified that he was not the expected messiah.

Jesus (PBUH) cannot fulfill the prophecies of the next great king, and cannot be a king on the throne of David or anyone else. He is a descendant of the sinful king "Jehoiakim son of Josiah", one of Jesus (PBUH) grandfathers as mentioned in the Book of Chronicles (1). **"Amon his son, Josiah his son. The sons of Josiah: Johanan the firstborn, the second Jehoiakim, the third Zedekiah, the fourth Shallum."** (Chronicles (1): 3:14-15)

Jehoiakim was a grandfather to Jesus (PBUH) (as mentioned in the Holy Bible), Matthew dropped the name Jehoiakim from Jesus' ancestry list, between Josiah and his grandson Yeknia.

God forbade the dominion from descendants of Jehoiakim according to the Torah, **"Therefore thus says the LORD concerning Jehoiakim king of Judah; He shall have none to sit on the throne of David, and his dead body shall be cast out in the heat by day and the frost by night."** (Jeremiah: 36/30). How can the Christians - who claimed that Jesus (PBUH) is a descendant of Yeknia the son of the sinful Jehoiakim - believe that the person who fulfills these prophecies is Jesus (PBUH)?

Pondering upon the biography of Jesus (PBUH), his words and his habits, will prove that he was not the next king or the expected king. He was never a king of the children of Israel even for one day; his message did not contain any secular salvation for them unlike the awaited prophet. Instead, Jesus (PBUH) often escaped fearing the assault of the Jews; so, how can we compare him to the victorious king? The king who will defeat his enemies by the will of God, and whom the planet will bow to and to his nation.

The coming prophet will smash and defeat the kings and nations of his time as told by Jacob. **"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."** (Genesis: 49/10).

Prophet David said about him:

"Gird your sword on your thigh, O mighty one, in your splendor and majesty. In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds. your arrows are sharp in the heart of the king's enemies; the peoples fall under you. Your throne, O God, is forever and ever. the

scepter of your kingdom is a scepter of uprightness." (Psalms: 45/1-6).

Jesus (PBUH) paid his taxes to the Romans "when they came to Capernaum, the collectors of the half-shekel tax went up to peter and said, "does your teacher not pay the tax?" He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?" and when he said "from others," Jesus said to him, Then the sons free. however, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself." (Matthew: 17/24-27). How could we compare a taxpayer with a king that nations will fall under his feet and comply with his rulings?

Jesus (PBUH) refused to be a judge between two men; so, could he then claim authority and dominion? "Someone in the crowd said to him, "teacher, tell my brother to divide the inheritance with me." But he said to him, Man, who made me a judge or arbitrator over you?" (Luke: 12/13-14).

Even if the Christians insist in conflicting with the Bible by saying that Jesus (PBUH) is the promised victorious king, the one that nations will obey, and that all this will happen on his second return, the angel refutes this claim's prophecy mentioned to Mary. He told her that Jesus (PBUH) would only be a king of the house of Jacob; as such, the maximum extent of his kingdom is the nation of Israel. "And he will reign over the house of Jacob forever, and of his kingdom there will be no end." (Luke: 1/33). The promised messiah "and to him shall be the obedience of the peoples" (Genesis: 49/10), and "your arrows are sharp in the heart of the king's enemies; the peoples fall under you." (Psalms: 45/5). The promised messiah's kingdom is greater than the kingdom of the children of Israel.

I need to mention here, that God's promise to the children of Israel of the coming king on the throne of David, was with a condition of their obedience to God and to their deeds according to His will. Just like many other promises to them. For, God Almighty does not take side with any of His creatures, giving them what they do not deserve.

The promise has been broken many times, and then God rejected them forever **"O God, why do you cast us off forever? Why does your anger smoke against the sheep of thy pasture? Remember your congregation, which you have purchased of old; which you have redeemed to be the tribe of your heritage. Remember Mount Zion, where you have dwelt."** (Psalms: 74/1-2), God rejected this tough cruel nation, and the rejection was eternal, the promised king will not be from them, because they did not keep their covenant.

The story of the Samaritan woman may create confusion. When she went to Jesus (PBUH), seeing his miracles and hearing his words, she told him that she believed that the messiah will come, and he answered her that he is the messiah, **"The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things. Jesus said to her, "I who speak to you am he."** (John: 4/25-26).

I have no doubt that this phrase is a fabrication. The text contradicts the habits of Jesus (PBUH), because none of the disciples - including John who wrote the story - had heard the conversation. They did not know what the subject of the conversation between them was. **"Jesus said to her, "I who speak to you am he. Just then, his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?"** (John: 4/26-27), so they never really heard there conversation and they did not ask him about what went on between them.

The clearest evidence proving that the story is a fabrication is that the woman, who saw his miracles and Jesus (PBUH) said to her what they claimed, did not believe that Jesus (PBUH) is the expected messiah. She never heard that from him. If she did hear it she would have believed; instead, she left and started to spread the news about his coming. She was not certain that he was the expected messiah. **"So the woman left her water jar, and went a way into town and said to the people, Come, see a man who told me all that I ever did. Can this be the Christ?"** (John: 4/28-29).

Accordingly, it is very clear that Jesus (PBUH) did not claim that he was the expected messiah, even if his contemporaries claimed this to be so, those who longed for the arrival of the great savior sent by God to defeat his enemies.

In his book "Jesus", Boltman was correct when he said:- "Jesus did not consider himself the messiah". Many modern scholars agreed with him, as told by Bishop Bernar Bartman, they said:- "Jesus did not consider himself the messiah; it is the disciples who gave him this title after his death and resurrection, a title that he strongly rejected during his life on earth".

We conclude with what Charles Gene Pier said, "The firm conclusion of the researcher's studies is that, Jesus never claimed that he is the expected messiah, and he never called himself the Son of God".¹

¹ Look up: Christianity, beginning and development, by Charles Gene Pier (50), History of the Christian Ideology, by Priest Hanna Gerges Al-Khodary, PhD. (1/280, 282).

DID MUHAMMAD (PBUH) CALL HIMSELF THE EXPECTED PROPHET?

We have seen that Jesus (PBUH) did not claim that he was the expected prophet. Did Muhammad (PBUH) inform us that he was that promised prophet as the previous prophets stated?

The prophecies of the coming of Muhammad, which we find in the books of the prophets, are one of many important issues emphasized by the Quran and the traditions of Muhammad. The Quran mentions that every prophet reminded his people about the coming prophet. These prophets had vowed that when Muhammad comes, they would all believe in him. **{And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."} (Al-Emran: 81).**

Ali, son of Abu Talib, (May Allah be pleased with him) said: **(Allah took the Covenant of the Prophets, Adam and afterwards there will come to you a Messenger (Muhammad) must, then, believe in him and help him).**¹

Among these prophets, who gave prophecies of the next prophet, was prophet Abraham (PBUH), when he said the prayer **{"Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet-hood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."}** (Al Baqara: 129).

Jesus (PBUH) **{And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât**

¹ Narrated by Al Tabary in his interpretation (3/332).

[(Torah) which came] before me, and giving glad tidings of a Messenger to come after me. Whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad) came to them with clear proofs, they said: "This is plain magic."} (Al Saff :6).

Muhammad (PBUH) said, (God considers me the last and final prophet, since Adam is twisted in his clay, and I will inform you of my beginning. I am the answer of Abraham's prayer, and the prophecy of Jesus, and the dream that my mother saw when she delivered me, as a very bright light came out of her, where the palaces of Syria shined).²

Naturally, the prophets' great attention to the "final prophet" should make them talk about him in their writings, his description and conditions.

The Holy Quran confirmed that, these prophecies exist in the books of the Christians and Jews. {Those who follow the Messenger, the Prophet who can neither read nor write (i. e. Muhammad) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.} (Al-Aaraf: 157).

Allah, informing us about the existence of these prophecies about prophet Muhammad (PBUH), his nation and his companions in the Torah and the bible, said: {Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking

² Narrated by Ahmad in his musnad (16712, and in Ibn Hayan in his Sahih (6404)

Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). } (Al-Fath: 29).

The Noble Quran did not tell in detail about the description of Muhammad (PBUH) and his conditions mentioned in the books of the Jews and Christians. However, it informs us about one important fact, that the Jews and the Christians know this messenger of God as they know their own children. He was mentioned many times by their prophets and through their books. **{Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad as a Messenger of Allâh, and they also know that there is no Ilah (God) but Allâh and Islâm is Allâh's Religion), as they recognize their own sons. Those who destroy themselves will not believe. (Tafsir At-Tabarî)}** (Al-Anaam: 20)

With no doubt, this knowledge comes from the number of or the clarity of the prophecies mentioned in their books about him (PBUH).

We will try to touch some of these prophecies in the following pages, hoping that we can succeed in clarifying the alterations that come in these books, avoiding many of the misunderstandings that happen to Christians trying to understand these prophecies.

ISHMAEL'S BLESSED NATION

Abraham (PBUH) left of the land of Iraq heading to the blessed land, the land of Palestine. The Torah mentioned that he was seventy-five years old, and he had no children. He left after God had given him good news and said: **"And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.....and in you all the families of the earth shall be blessed."** (Genesis: 12/2-3).

In the land of Palestine, Hagar (Sarah's servant) became pregnant with her son Ishmael (PBUH). The Torah mentions Sarah's jealousy of Hagar for having a child, while Sarah was deprived of children and offspring until that time.

At that time, Sarah humiliated Hagar, and Hagar had to escape from her mistress **"And the angel of the LORD said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the LORD has listened to your affliction. He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen."** (Genesis: 16/11-12), the angel gave her good news of a great son who will dominate over everyone, but sometimes it will be the opposite of that, and he will be dominated by everyone.

Hagar gave birth to her son Ishmael (PBUH), he was the eldest of Abraham's children **"Abram was eighty-six years old when Hagar bore Ishmael to Abram."** (Genesis: 16/16).

When Abraham (PBUH) turned ninety-nine, as the Torah tells us, God renewed his blessing on him **".I am God Almighty; walk before me and be blameless. That I may make my covenant between me and you, and may multiply you greatly... for I have made you the father of a multitude of nations. And I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant"** (Genesis: 17/1-8).

When God tested Abraham (PBUH) by commanding him to sacrifice his only son at that time - Ishmael (PBUH)-, they both accepted and

obeyed the order of God. **"and the angel of the LORD called to Abraham a second time from heaven And said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son:"** (Genesis: 22/1-17).

Abraham (PBUH) asked God to make his son Ishmael righteous: **"And Abraham said to God, "O that Ishmael might live before you!"** (Genesis: 17/18)

God accepted his prayer, and told him that Ishmael would be blessed and so will another son God will give him. God had given him the good news of the birth of Isaac from his wife Sarah when God said: **"I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ishmael, I have heard you; Behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation."** (Genesis: 17/16-20)

Isaac (PBUH) was fourteen years younger than Ishmael (PBUH) **"Abraham was a hundred years old when his son Isaac was born to him."** (Genesis: 21/5)

Abraham (PBUH) had other children from his wife Keturah, but God did not promise blessings for them **"Abraham took another wife, whose name was Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah."** (Genesis: 25/1-2), therefore, no prophets came from their children because they were not promised blessings.

What is mentioned in the Torah in this regard agrees to large extent with what the Quran says. The Quran indicates blessings and a covenant to Abraham for the righteous from his offspring from his two blessed sons Ishmael and Isaac: **{And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood, etc.) includes not Zâlimûn (polytheists and**

wrong-doers)."} (Al-Baqara: 124).

God mentioned the blessing of the two sons and that it was conditional on **"I am God Almighty; walk before me, and be blameless.** (Genesis: 17/1-2). There will be righteous people, who deserve rewards, and some will be wrong and they will get nothing from the covenant when He spoke about Ishmael: **{We blessed him and Ishâque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.}** (Al-Saffat: 113).

This agrees with what comes in the Torah. When it indicates that the covenant and choice comes on the condition of good deeds, and the blessing that God gave to Abraham was because of his good deeds. **"I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed;"** (Genesis: 26/4).

The blessings on Abraham's children continue according to that condition **"walk before me, and be blameless. That I may make my covenant between me and you, and may multiply you greatly.** " (Genesis: 17/1-2), and as He said about him and his blessed offspring: **"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."** (Genesis: 18/18-19). Therefore, obeying God's commands is the reason for this blessing, as God said to Abraham: **"And in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."** (Genesis: 22/18).

According to this condition, the blessing and covenant were granted to the sons of Levi **"so shall you know that I have sent this command to you, that my covenant with Levi may stand, says the LORD of hosts. My covenant with him was one of life of and peace, and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name. True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. For the lips a priest**

should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts." (Malachi: 2/4-7).

The blessing of God is for the righteous, and his curse is the unbelievers' share. God said to Moses:

"See, I am setting before you today a blessing and a curse. The blessing, if you obey the commandments of the LORD your God, which I command you today. And the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I commanding you today. To go after other gods that you have not known. " (Deuteronomy: 11/26-28).

Again, God said to Moses, **"you shall therefore be careful to do the commandments and the statutes and the rules that I command you today. And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers :"** (Deuteronomy: 7/11-13), (see also Deuteronomy: 28/1-68). As such, the blessing of God is conditional on obeying Him and following His religion. When the children of Israel drifted away from it, God showered them with curses and losses.

Indeed, the blessing on Abraham started with his second son Isaac, but that does not mean that Ishmael had no share. **"But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."** (Genesis: 17/21).

The Torah mentions that after Sarah weaned Isaac, Hagar immigrated with her son. **"And God heard the voice of the boy; and the angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. Up, lift up the boy, and hold him fast with your hand, for I will make him into a great nation. Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. he lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt."** (Genesis: 21/17-21).

The Torah ignores Ishmael's privilege in the blessed water well (Zamzam) in Makkah, and indicates that the immigration story happened in Bir sabaa south of Palestine, where it calls it "Paran Wilderness" ¹.

Regarding the promised blessing on Abraham's two sons, what was that blessing that God gave Isaac and Ishmael? It is with no doubt the blessing of the prophet-hood, the message and the dominion ordered by God and representing Him. **{And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophet hood; and provided them with good things, and preferred them above the 'Alamîn (mankind and jinns) (of their time, during that period),}** (Al-Jathiah: 16).

The Jews and Christians consider that, the promise to Isaac is an eternal promise and that it will not be transferred to anyone but them. Saying: **"God said, "No, but Sarah, your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him..... But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."** (Genesis: 17/19-21) They understand that the word (forever) means that the covenant is for the children of Israel until the Day of Judgment. That it is unconditional and not related to their righteousness by following the commands of God.

However, the word (forever) does not necessarily mean continuation until the Day of Judgment, but only means a period of time. The Torah uses this word several times and with the same meaning.

In the book of Kings: **"Therefore the leprosy of Naaman shall cling to you and to your descendants forever."** (2 Kings: 5/27) Eternity is not meant here, otherwise we would see his offspring today as a large nation procreating and infected with leprosy.

¹ The Holy Bible has many geographical errors. These errors led Dr. Sabry Jawhara, as he summarized the opinion of the church, to say: "God allowed the person (the scripture writer) to put in all of his feelings, experiences, emotions and his own beliefs in the text as long as that won't change the moral and religious meaning of the scripture. Therefore, the church acknowledged the Holy Bible's astronomical, geographical, historical, and geological inaccurate information. The book is supposed to teach religion and morals, and assist in reaching the path of righteousness and happiness". Differences between interpretations of the Holy Bible by Ahmad Abdul Wahab (61-62) .History of the Christian Ideology, by Priest Hanna Gerges Al-Khodary, PhD. (169-170)

In the Book of Chronicles, **“he said to me, “it is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father.”** (Chronicles 1:28/6) Their kingdom ended after about twenty five hundred years at the hands of Nebuchadnezzar the Babylonian, so eternity here meant just a long period.

The Book of Deuteronomy times “forever” to be equal to ten generations. It says, **“Yes, he loved his people; all his holy ones were in his hand, so they followed in your steps, receiving direction from you. When Moses commanded us a law, as a possession for the assembly of Jacob.”** (Deuteronomy: 33/3-4) The eleventh generation of the Moabites was not deprived from the group of the Lord, and is not beyond eternity and Judgment Day.

Similar to it, what Daniel said to Nebuchadnezzar: **“Then Daniel said to the king, “king, live forever.”** (Daniel: 6/21) Meaning live long

The blessing has been replaced with curses and expelling. God despised them and replaced them with others after they denied His law **“And now, O priests, this command is for you. If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. Behold, I will rebuke your offspring, and spread dung on your faces.”** (Malachi: 2/1-3)

Based on that, we say that the covenant started with Isaac (PBUH), and is an eternal promise extended to further generations, which ended when God sent prophets to the Children of Israel, sent books to them, supported them with His power, conquering the neighboring nations, and established for them a victorious kingdom for some time.

Jews and Christians agree with Muslims that Isaac’s (PBUH) blessing resulted in the prophet-hood, the kingdom, the book, the abundance and prevailing; but they considered that Ishmael’s (PBUH) promise and blessing resulted in abundance only. **“Behold, I will rebuke your offspring, and spread dung on your faces, the dung of your offerings, and you shall be taken away with it”** (Genesis: 17/20).

This favoritism is against what comes in the scriptures. It does not favor neither in words nor in meaning between the blessed brothers. Hence, the blessing of Ishmael is the same as Isaac's blessing, Prophet-hood, book, kingdom and abundance. When was this blessing implemented? When did all this happen to Ishmael?

We say that this did not happen to him until our prophet, who is from Ishmael's offspring, was sent. It transformed his weak children and scattered tribes into a great kingdom that ruled the world. They had the prophet-hood and the book, implementing what God had promised Abraham and Hagar to their son Ishmael.

If not, when did Ishmael's (PBUH) blessings happen? The blessing that the Scripture mentioned about him, saying: **“And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.”** (Genesis 6/12) meaning that he will at one time win and dominate everyone and everyone will dominate him in another time.

Arab Muslims dominated the nations by Muhammad (PBUH) and his nation. Before that, they were the most humiliated and the weakest among nations. They were the last to be blessed by God, because there cannot be blessings to atheist, unjust and cruel tribes who gather to worship idols.

If we look at the old Hebrew Scriptures, which talk about Ishmael, we find a passage concerning Gematria. Saying, **“As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly (mad mad). He shall father twelve princes, and I will make him into a great nation. (lajwi jadwal)”** (Genesis 17:20) The words (mad mad) and (lajwi jadwal) are two symbols used in place of the prophet's name (PBUH). The word (mad mad) -according to Gematria ¹ which concerns the Jews who use it in their books and prophecies- is equal to 92, and likewise the word “lajwi jadwal” is equal to the word “Muhammad”.

Al Samawal, one of the Jewish rabbis who reverted to Islam, had mentioned this issue, and so did the guided rabbi Abdul Salam in his dissertation “The Guiding Message”.

¹ The Jews created a number for each letter. A = 1, and B=2.. And so on according to the alphabetical order, the eleventh letter K is given the number 20, the letter L=30.. while the nineteenth letter F is given the number 100, then S=200 and so on.

The Promised Prophet of the Bible

(۳۸)

What came in the Book of Genesis about the blessings amongst the Arabs had implemented in the prophet-hood and the kingdom that God gave to them. This is the main arguing point between us, and the people of the book, (the Jews and the Christians). It is the main introduction to the prophecies of the Holy Bible. Muslims believe that many of the Torah's verses, noticed by them, are prophecies about the messenger Muhammad (PBUH). The Christians see many of these verses as prophecies of Jesus or other prophets of the Jews, and they refuse to extend them outside the Children of Israel.

WHO IS THE BLESSED SLAUGHTERED? AND WHERE IS THE BLESSED LAND?

The Torah told the story of God's commandment to Abraham to slaughter his only son, and instead of calling him Ishmael, it called him Isaac, and because of this change, the time and the place, where the story occurred, has changed.

Some of what comes in the Torah is as follows:

“he said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah;..... and went to the place of which God had told him.... He said, “don't lay your hand on the boy or do anything to him, for now I know that you fear God, , seeing you have not withheld your son, your only son, from me..... So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “on the mount of the LORD it shall be provided.” I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed thy seed shall all the nations of the earth be blessed, because you have obeyed my voice.” (Genesis: 22/1-18).

As mentioned earlier, there are several prophecies of the coming of the prophet Muhammad (PBUH), and we can see the hand of alteration and prejudice trying to conceal these prophecies.

It is a clear alteration to insert the name of Isaac, who was never the only son of Abraham, instead of Ishmael. Describing the slaughtered as “the only son” repeated three times, and we have seen that Ishmael was the only son of Abraham for fourteen years.

The fact that Ishmael was Abraham's first son is kept even though he was the son of Hajar, Sarah's servant, whom he took as a wife later. The status of the mother does not change the fact that he was the first son, nor does it change his status.

In the Torah, **“If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of**

the loved as the firstborn in preference to the son of the unloved, who is the firstborn, but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the first fruits of his strength. The right of the firstborn is his.” (Deuteronomy: 21/15-17) This divine command to the children of Israel expresses God’s justice, and Israel should be the first to implement it. Was God unjust to Ishmael the son of the servant? Did He contradict the justice that He will impose over his servants?

Among the evidence, proving that Isaac was not the slaughtered is that Abraham was promised blessings and offspring before Isaac was even born. That he will be as many as the number of the stars. (See Genesis 17/21) The command to slaughter him was not a test, because he knew that this son would have a blessed offspring.

Jesus, according to Barnabas’ Bible, which we use here only as a supportive quotation, stated this. The disciples said to him, **“O master, it is written in the Book of Moses, that the promise was made in Isaac.”** Jesus answered with a groan: **“It is so written, but Moses did not write it, nor Joshua, but rather our rabbis, who do not fear God! Truly I say to you, that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors”** How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?” (Barnabas: 44/1-11), and in the common Torah, there were fourteen years between them (See Genesis: 16/16, 21/5).

Therefore, the slaughtered one is Ishmael and God’s mountain is located in the land he lived in, and the blessing is preserved for Abraham in his offspring after he surrendered to the command of God and almost went ahead to slaughter his only son.

Jews and Christians have altered the name of the slaughtered, and they altered the name of the holy place in which the story took place. The Samaritan Torah called it “the guided land”, while the Hebrew Torah called it “al marya” and possibly it is an alteration of the word “al marwa”, which is the name of a mountain located inside the Holy Mosque in Mecca that is the place, where Ishmael grew up.

Both the Hebrew and Samaritan texts agree on calling this location “God’s mountain”, and that name was not used for any place at that time; therefore, the Jews did not agree in specifying its location. The Samaritans said: It is the mountain of Garzeem. The Hebrews said

that it is the mountain of Jerusalem, on which the tabernacle was built several centuries after the story (Chronicles 2:3-1).

In the Holy Bible's Dictionary, Doctor Post says, "most people think that the location of the tabernacle is the same location where Abraham was getting ready to sacrifice Isaac; however, according to the Samaritan tradition the location to slaughter Isaac was on the mountain of Garzeem."¹

The Jesuit priesthood edition proofreaders say, "The second book of Chronicles (3/1) matches between Morya and Alrabya over which the Jerusalem tabernacle will be built. However, the text points to a land by the name of Morya, that is not mentioned in any other location and the slaughtering location remains unknown".

The fact is that the location is known, because the slaughtering story took place in the guided land, which is the land of worship, and that is Mecca or Paran. Their disagreement is proof that this is right, and their agreement that the name of the location is God's mountain is correct. However, their disagreement on locating the place was due to their guessing, and they have connected it to names that only appeared several centuries after the incident. They have ignored the holy house that was built in this spot at that time, and it was called God's house, just as the mountain in that spot was called God's mountain.

This disagreement remains one of the most important disagreements that distinguish the Samaritans and the Hebrews. Jesus realized this disagreement, as at one time a Samaritan woman went to him, and asked him about the real location designated for worship. Jesus told her that the place is not the Samaritan Garzeem Mountain nor was it the Hebrew Aybal Mountain on which the tabernacle was built. The woman said to him: "**Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where the people ought to worship.**" Jesus said to her, "**Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth, for the father is**

¹ Holy Bible's Dictionary (859)

seeking such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." (John: 4/19-24).

Who are the true people who prostrate in a direction other than the one of the Samaritans and the Hebrews? They are the new nation that has not been born yet, because no other nation claimed holiness of their prayer's direction other than Muslims, the direction in which millions of Muslims travel every year.

The words uttered by Jesus, about the time of the true prostrates **"But the hour is coming, and is now here"**, meaning soon not immediately. In Matthew: **"Jesus said to him, "you have said so. But I tell you, from now on you will see the son of man seated at the right hand of power and coming on the clouds of heaven."** (Mathew: 26/64) and all the addressed have died and no longer exist, and they did not see him coming on the clouds.

Similarly, Jesus said: **"And he said to him, "truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of man."** (John: 1/51), and see (Samuel 1: 15/28).

The prophet Micah mentioned Mecca, the Holy mosque and people going for pilgrimage to the mountain of Arafat. **"It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it. And many nations shall come, and say, "Come, let us go up to the mountain of the LORD,"** (Micah: 4/1-2).

The prophet Isaiah called Makkah "the barren" and talked about the crowds that will come to it. He promised them safety, blessings and glory. He said: **"Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor, for the children of the desolate one will be more than the children of her who is married," says the LORD. Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes; For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate. Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your**

youth, and the reproach of your widowhood you will remember no more. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth, when she is cast off, says your God. For a brief, I deserted you, but with great compassion I will I gather you. In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your Redeemer. "this is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you, and will not rebuke you. For the mountains may depart, and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed," says the LORD, who has compassion on you. O afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of agates, your gates of carbuncles, and all your wall of precious stones. All your children shall be taught by the LORD, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression; for you shall not fear; and from terror; for it shall not come near you. If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you. Behold, I have created the smith who blows the fire of coals and produces a weapon for its purpose. I have also created the ravager to destroy; No weapon that is fashioned against you shall succeed, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their vindication from me, declares the LORD." (Isaiah: 54/1-17).

There is a comparison between Jerusalem and Makkah in the text, he called Makkah "the barren" because it did not give any prophet before the prophet Muhammad (PBUH). It cannot be that he used "the barren" for the Jerusalem, because it is the house of prophets and the core of revelation. One may say that if the prophecy about Ishmael happened in Makkah, then, the word "barren" will not be used. What it means is a comparison between him (Mohammad PBUH) and the prophets of Jerusalem.

Isaiah's saying: **for the children of the desolate one will be more than the children of her who is married**" means that its children or its visitors are more than those of Jerusalem. These words, **"the children of the desolate"** indicate the children of Ishmael, who has a description in the Torah as a **"And the angel the LORD said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the LORD has listened to your affliction. He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen."** (Genesis: 16/11-12).

Psalms also talk about the city of the savior messiah, the blessed city that has the house of God where the rewards are multiple. Good deeds in this city are equal to thousands in other cities, and he called it by its real name (Baca). It says, **"Blessed are those who dwell in your house, ever singing your praise. Selah. Blessed are those whose strength is in you, in whose heart are the highways to Zion. As they go through the valley of Baca, they make it a place of springs; the early rain also covers it with pools. They go from strength to strength; each one appears before God in Zion. O LORD, God of hosts, hear my prayer, give ear. O God of Jacob, Selah. Behold our shield, O God; look on the face of your anointed. For a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."** (Psalms: 84/4-10).

The Hebrew text called it Baca, saying, [בְּעֵמָק חֲבָקָה] and it reads: (be'eamaq Habaka), meaning the valley of Baca. The text as it appears in the catholic translation is as follows: **"Passing through the vale of tears, they make it a place of springs. For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Zion"** (Psalms 84/6-7).

This great name (Baca) is Muhammad's (PBUH) hometown name. The name that the Holy Quran uses to name the holy town of Makkah {**Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinns).**} (Al-Emran: 96) The blessing of this house is the multiple rewards that God gives its residents and visitors. One prayer (as Muhammad

(PBUH) said) is equal to more than one thousand prayers anywhere else¹, and that agrees with what comes in Psalm: **"For a day in your courts is better than a thousand elsewhere."**

However, the Holy Bible's scholars will not agree that "the weeping valley" is Baca valley. They changed the "Baca valley" from a geographical name to a degraded idea; you will not be able to find its location on any map. They say, "Regarding the weeping valley that is mentioned in Psalms 84:6 it is possibly a geographical location. However, it is probably a thought that has a deep meaning, as those who have a good experience with the Lord, with his blessings, the misery in their lives will turn into joy".¹

However, some international translations have deleted the name (Baca and the weeping valley) completely, replacing it with the word (the Balsan valley) as in the Jesuit priesthood edition and other editions, in doing that they depended on old writings.

In the Jesuit priesthood edition, the Jesuit fathers comment on why they use the phrase "the Balsan valley": "the Balsan valley" in old translations and in some of the writings "the weeping valley" and the pronunciation of the two are the same".²

In spite of the deliberate alteration of changing the name (Baca) to (the weeping or the Balsan valley), there is clear evidence that these two words, which used commonly in the editions and translations, are an indication to Mecca and no other.

Baca was named after the Balsan tree, from which glue that looks like tears is extracted. These trees grow in Makkah as stated by the Holy Bible's scholars. The writers of the Holy Bible's dictionary say about the weeping trees: "Maybe it meant the balsam trees or something similar to it. In the Arab countries, near Makkah, trees with that name can be found, similar to the balsam or Balsan trees, and it has a hot white juice, it was named the weeping tree, because these trees produce glue, or in relation to the mist drops that fall on it".³

The Clerical Knowledge Encyclopedia gives us affirmation that the valley of Balsan is the valley of Makkah, it says, "The original balsan

¹ In this regard Muhammad (PBUH) said: {{one prayer in this mosque of mine [meaning the mosque in Medina] is better than one thousand prayer elsewhere except in the holy mosque}} narrated by Al-Bukhari (1190), and by Muslim (1395)

² The Clerical Knowledge Encyclopedia (2/187). and the Holy Bible's Dictionary (507).

³ The Holy Bible's Dictionary it is mentioned that, "the word Baca might mean Balsan" (178).

³ The Holy Bible's Dictionary (507), and look in The Clerical Knowledge Encyclopedia (2/187).

that was mentioned by the old authors, it is "Makkah's Balsam" which Egypt still imports from the Arabian Peninsula as in the old times. It is the juice of the tree that is scientifically known as (Balsamo Dendron Apabatsmum) which grows in the south of the Arabian Peninsula and in Abyssinia. It is a small tree with an irregular shape, its bark is yellow, the same as that of the plane-tree ".⁴

⁴ The Clerical Knowledge Encyclopedia, (2/189).

WERE THE CHILDREN OF ISRAEL EXCLUSIVELY THE CHOSEN?

The Bible talks with clear contradiction about salvation. According to John, Jesus (PBUH) told the Samaritan woman in his talk about the messiah: **"for salvation is from the Jews."** (John: 4/22). However, this issue has been refuted by many other biblical texts, which throw suspicion as to whether or not this statement was actually uttered by Jesus, especially, that it is clear it was inserted into the text.

It is important to mention, at this point, the Holy Bible's texts that indicate the possibility of transferring the prophet-hood from the Children of Israel to another nation like the Arabs.

God had sent many prophets to the Children of Israel, and they denied and killed them. Let us ponder upon what the prophets said about this rebellious nation, to see if they were worthy of keeping the blessing. Moses said about them: **"For they are a nation void of counsel, and there is no understanding in them."** (Deuteronomy: 32/28).

He said, **"They are a crooked and twisted generation. Do you thus repay the LORD, you foolish and senseless people?"** (Deuteronomy: 32/5-6).

The prophet Elijah said: **"He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."** (1Kings: 19/10).

God's description of them in the prophet Ezekiel's Book is the same: **"And he said to me, "Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against me to this very day. The descendants also are impudent and stubborn: I send you to them, and you shall say to them, 'Thus says the Lord GOD.' whether they hear or refuse to hear (for they are a rebellious house) they will know that a prophet has been among them. And you, son of man, be not afraid of them, nor be afraid of their words, though briars and thorns are with you and you sit on scorpions. Be not afraid of their words, nor be dismayed at their looks, for they are**

a rebellious house. And you shall speak my words to them, whether they hear or refuse to hear, for they are a rebellious house. (Ezekiel: 2/3-8)

Similarly, the Prophet Isaiah said, "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, "children have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey his master's crib, but Israel does not know, my people do not understand. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly, they have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil." (Isaiah: 1/1-6).

God's anger with them continued, until he lifted the blessing from them, and exchanged it with his curses and revenge "And now, O priests, this command is for you. If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send a curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. Behold, I will rebuke your offspring, and spread dung on your faces, the dung of your offspring, and you shall be taken away with it." (Malachi: 2/1-3).

When Jesus (PBUH) came he called Jerusalem: "O Jerusalem, Jerusalem, the city that kills the prophets" (Matthew: 23/37) because of the number of God's honorable prophets whom they had killed on its soil.

Jesus (PBUH) said, while addressing the crowds:- "But woe to you, scribes and Pharisees! Hypocrites!..... Woe to you, ye blind guides, You blind fools you serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues,O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to you," (Matthew: 23/13-37).

For that, God deprived them from being the nation who the next promised prophet will come from, because they broke the promise and covenant of God. The next prophet will not be from the offspring of David (PBUH), meaning that he will not be Jesus (PBUH).

The main reason that the Jews hated Jesus (PBUH) was that he confronted them with the truth. He told them that God's kingdom and His choice will be taken away from them, and given to another nation. In order to prove that, we have to go back to the first time they tried to kill him. That is when he told them about the prophet Elijah, leaving the children of Israel's widows for a Sidon widow, and that the prophet Joshua cleansed Neman the Assyrian without cleansing the rest of the leprous that were among the children of Israel. (See Luke: 4/25-27)

The result was that **“When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff.”** (Luke: 4/28-29), and that was the beginning of the hate between the Jews and Jesus (PBUH).

Now I ask the respected reader, did the nation that was threatened by prophets deserve that the blessing and prophet-hood remain with it? If the answer is no then which nation is the selected and chosen one? Who else could be, except the nation that was promised the blessing many times, from the offspring of Ishmael (PBUH)? None of the nations claimed to be this chosen nation.

THE DESCRIPTION OF THE NEW KINGDOM'S NATION

When the children of Israel had altered and changed, God took away the prophet-hood and the message from them and gave it to another nation. What the prophets warned the children of Israel had happened, and that is transferring the goodness to another nation. Who is the new nation, and what are their descriptions?

To answer this important question we will ponder on the scriptures of the Holy Bible.

Isaiah said, quoting the revelation, **"I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, "her am I, here am I," to a nation that was not called by my name.. I spread out my hands all the day to a rebellious people, who walk in a way that was not good, following their own devices; A people who provoke me to my face continually;"** (Isaiah: 65/1-3).

The text mentioned transferring the prophet-hood and the command from the cruel disobedient nation to a nation that had not asked God before, and did not possess the name of God. It is the illiterate nation, to whom no book was ever revealed.

Ezekiel confirms the withdrawal of kingdom and statute from the children of Israel, giving it to a low and neglected nation. saying:- **"And all the trees of the field shall know that I the LORD; I bring the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will do it."** (Ezekiel: 17/24).

John the Baptist said, as he was warning the children of Israel of the following anger that God will instigate upon them: **"even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down, and thrown into the fire. I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy spirit, and with fire:"** (Matthew: 3/10-11), (check the example about the fig tree that is not fruitful in Luke: 13/6-9).

Jesus was the last chance of keeping the choice and selection, he said that any tree, which does not bring forth good fruit, will be hewn down, and when the Jews denied him and tried to kill him, the green

tree was cut and dried. It was thrown into the flame, the flame of God's anger and misguidance, and another tree bloomed.

Indeed, God dried the children of Israel's tree and burned it, sprouted another tree that was dry and never had prophets from the offspring of Ishmael (PBUH). It is the nation that, God instigated upon the children of Israel.

Those who are well acquainted and have examined the life of Muhammad (PBUH), have complete knowledge of this issue; and how he dealt with the Jewish sects. Bane nadeer, Bane Qaynoqaa and Bane Quoraydah were Jewish tribes who were cast out of the Arab peninsula by Muslims.

The prophet Ezekiel also said: "**And you, O profane wicked one, prince of Israel, whose day has come, the time of your final punishment, Thus says the Lord GOD: Remove the turban, and take off the crown. Things shall not remain as they are. Exalt that which is low, and bring low that which is exalted. A ruin, ruin, ruin I will make it. This also shall not be, until he comes, the one to whom judgment belongs, and I will give it to him.**" (Ezekiel: 21/25-27).

When the ruler comes, the final prophet, everything will be reversed and the turban will be lifted, meaning that the statute will be taken away from the children of Israel. The turban was a symbol for the Aronian priests who were in charge of the statute affairs for the children of Israel's tribes. They were given special uniforms; and the turban was one of them. (See Exodus: 28/36-37) the throne was also lifted (the kingdom).

The despicable nation becomes the chosen, and the chosen nation becomes despicable, as David said, "**This stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes.**" (Psalms: 118/22-23) However, it is true.

Jesus (PBUH) gave an example to the disciples, he said, "**have you ever read in the scriptures: "The stone that the builders rejected has become cornerstone; this was the Lord's doing, and it is marvelous in our eyes? Therefore I tell you, the kingdom of God will be taken a way from you and given to a people producing bringing its fruits.**" (Matthew: 21/42-43).

Jesus told his disciples after he gave them one of the kingdom's examples (same as the crops): **"Take then how you hear, for the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken a way."** (Luke: 8/18).

The scriptures mention the first description of the nation of the kingdom that is a despicable and humiliated nation that never worshipped God and His statutes were not sent to them. A nation, which the children of Israel wondered how the leadership and selection could be transferred to them?

God mentions another description of the new nation. The nation that will inherit the blessing and the prophet-hood from the children of Israel: **"the LORD saw it and spurned them, because of the provocation of his sons and his daughters. And he said, "I will hide my face from them; I will see what their end will be, for they are a perverse generation, children in whom is no faithfulness. They have made me jealous with what is no good; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation."** (Deuteronomy: 32/19-21) The chosen nation, the nation that is despised, is an illiterate and ignorant nation which God used to tease the children of Israel, God said about Muhammad (PBUH) and his honorable companions: **{that He may enrage the disbelievers with them.}** (Al-Fateh: 29).

The children of Israel had conspired on this new nation, they said, "We tease them with a stupid nation" even though stupidity cannot be used to describe nations, even if they are labeled illiterate and cruel. Who is this illiterate or stupid nation, which God will use to revenge the children of Israel? They are the Arab nation **{He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in manifest error;}** (Al-jomoa: 2).

Paul made a mistake by saying that the stupid nation is the Greek nation. He says confirming the transfer of kingdom from the children

of Israel and mistakenly failing to appoint the nation that will inherit the kingdom: " **For there is no distinction between Jew and Greek; the same Lord is lord for all, bestowing his riches on all who call on him But I ask, Did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry. Then Isaiah is so bold as to say, I have been found by those who did not seek me; I have shown myself to those who did not ask for me. But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people.** "(Romans: 10/12-21) He believed that the Kingdom would be transferred from the children of Israel, but he assumed that the new nation is the Greek nation to whom he went to preach. The Greeks believed in him as many others, so there was no point to their exclusivity of him. What he meant by the Kingdom is the response to his invitation, and it is incompatible to what was meant by the great kingdom nation.

The Greek nation cannot be the stupid nation that will inherit the kingdom, because the Greeks were civilized and scientific nation. Paul himself affirms that when he said, "**For Jews demand signs, and Greeks seek wisdom:**" (Corinthians 1: 1/22) how can the wisdom seekers be described as stupid or ignorant?

Certainly, the new nation is the Arab nation, which was promised the blessing out of all the nations. Isaiah, predicting the prophet who will come out of it, mentioned that this prophet will run away from his people, and then he will conquer them, and make their glory disappears then a new glory will start. He is the prophet into whose hands the Persian Babylonian state will fall, and their carved Gods will break at his feet, he said, "**For thus the Lord said to me; "Go, set a watchman; let him announce what he sees. When he sees riders, horsemen in pairs, riders on donkeys, riders on camels, let him listen diligently, very diligently."** Then he who saw cried out:" Upon a watchtower I stand, O lord, continually by day, at my post I am stationed whole nights. And, behold, here come riders, horsemen in pairs." And he answered, fallen, fallen is Babylon; and all the carved images of her gods he has shattered to the ground. O my threshed, and winnowed one, what I have heard from the LORD of hosts, the God of Israel, I announce to you. The oracle concerning Dumah. One is calling to me from Seir, Watchman, what time of the night? Watchman, what time

of the night?" The watchman says, "morning comes, and also the night. if you will enquire, enquire ; come back again.". The oracle concerning Arabia. In the thickest in Arabia you will lodge, O caravans of Dedanites. To the thirsty bring water, meet the fugitive with bread, O inhabitants of the land of Tema. For they have fled from the swords, from the drawn sword, from the bent bow, and from the press of battle. For thus the Lord said to me, "Within a year, according to the years of a hired worker, and all the glory of Kedar come to an end." (Isaiah: 21/6-16).

The following text talks about the Dedanites who were among the people of Tema. It asks them to protect the fugitive who fled to their rough land, and gives them good news of the vanishing glory of the children of Qedar son of Ishmael after a short while.

The Dedanites as mentioned by the Holy Bible's dictionary are residents of Tema north of Al-Hejaz¹, and it is a rough land. The text prophesizes the Muslims' victory over the children of Qedar a year or eight years later in the battle of Bader or the Victory of Makkah. Qedar was the second son of Ishmael. (Genesis: 25/13).

The name Qedar is also used to name the countries in which Qedar's offspring are its majority, he said: "**Concerning Kedar and the kingdoms of Hazor that Nebuchadnezzar king of Babylon struck down. Thus says the LORD: "Rise up, advance against Kedar, destroy the people of the east."** (Jeremiah: 49/28), and that is what was meant by saying "All Qedar's glory will vanish", he is giving the good news of the Muslims victory over the land of Qedar's children.

Isaiah said describing this nation: "**Who stirred up one from the east whom victory meets at every step? He gives up nations before him, so that he tramples kings underfoot; he makes them like dust with his sword, like driven stubble with his bow. He pursues them, and passed safely, by paths his feet have not trod. Who has performed and done this, calling the generations from the beginning? I, the LORD, the first, and with the last; I am he.**" (Isaiah 41/2-4)

If this passage is a prophecy, then in whom did it come true? Who is empowered by God over the other nations, the one who comes from the east? The land of the east is the Arab's land as mentioned in

¹ The Holy Bible's dictionary (370)

Jeremiah "Concerning Kedar and the kingdoms of Hazor, that Nebuchadnezzar king of Babylon struck down. Thus says the LORD: "Rise up, advance against Kedar, destroy the people of the east." (Jeremiah: 49/28).

God punished the children of Israel by the Muslims' hands, after he had punished them by the hands of Nebuchadnezzar. "Therefore as the tongue of fire devours the stubble, and as dry grass sinks down in the flame, so their root will be as rottenness, and their blossom go up like dust; for they have rejected the law of the LORD of hosts, and have despised the word of the Holy One of Israel. Therefore, the anger of the LORD was kindled against his people, and he stretched out his hand against them and struck them, and the mountains quaked; and their corpses were as refuse in the midst of the streets. For all this his anger has not turned away, and his hand is stretched out still." (Isaiah: 5/24-25).

The text continues to tell about another punishment that will come by the hands of a nation, a powerful nation, and will be different from the first punishment. "He will raise a single for nations afar off, and whistle for them from the ends of the earth; and behold, quickly, speedily they come. None is weary, none stumbles, none slumbers or sleeps, not a waistband is loose, not a sandal strap broken; their arrows are sharp, all their bows bent, their horses' hoofs seem like flint, and their wheels like a whirlwind. Their roaring is like a lion, like young lions, they roar; they growl and seize their prey; they carry it off, and none can rescue. They will growl over it on that day, like the growling of the sea. And if one looks to the land, behold, darkness and distress; and the light is darkened by its clouds." (Isaiah: 5/26-30), this text tells about the bravery of the companions of Muhammad (PBUH) as God said, {Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may

enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmîc Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).} (Al-Fateh: 29).

In another passage, Isaiah talks about the joy, cheerfulness and glory that will take place in the homes of Quedar after the victory of this prophet **"Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains. Let them give glory to the LORD, and declare his praise in the coastlands. The LORD goes out like a mighty man, like a man of war he stirs up his zeal; he cries out, he shouts aloud, he shows himself mighty against his foes."** (Isaiah: 42/11-13).

The text talks about the reason for this joy, and that is the appearance of the expected prophet **"Behold my servant, whom I uphold; my chosen, in whom my soul delights; I have put my spirit upon him: he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street. A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law."** (Isaiah: 42/1-4), who is the conqueror that cannot be broken, the one with the statute, who is the one that revealed the truth to all the nations of the earth? He is Muhammad (PBUH).

The prophet Isaiah threatens the children of Israel who are altering the book of God and are not observing his statute. He threatens them with the prophet who has the sealed scripture. The prophet who does not know how to read, he says: **"For the LORD has poured out upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers). And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read." And the Lord said: because this people draw near me with their**

mouth and honor me with their lips, while their hearts are far from me, and their fear of me is commandment taught by men. Therefore, behold, I will again do wonderful things with this people, with wonder upon wonder, and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden. Ah, you who hide deep from the LORD your counsel, whose deeds are in the dark, and who say, "Who sees us?" who knows us?" you turn things upside down shall the potter be regarded as the clay, that the thing made should say of its maker, "He did not make me"; or the thing formed say of him who formed it, "He has no understanding"? Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see." (Isaiah: 29/10-18)

It is the same meaning that the texts are talking about, a green tree that will fade, another dry one will become green and will have leaves, and that is when the hand of the illiterate prophet will open the sealed scripture.

His saying: "And the book is delivered to him that is not learned, saying, Read this, I pray you: and he said, I am not learned.", recorded the great moment when the revelation started coming to Muhammad (PBUH). Bukhari's Saheeh narrated that Aisha (Muhammad's (PBUH) wife) said:

"The truth came to him, while he was in Heraa's cave, then the angel came to him and said: read, he said: I cannot read, then he said: he took me and he hugged me until I was exhausted. Then he let me go and said: read, I said: I cannot read, then he took me and hugged me the second time until I got exhausted, then he let me go and said: read, I said: I cannot read, then he took me and hugged me for the third time then he let me go and said: **{Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous,} (Al-Alaq:1-3).**²

What Isaiah said about the Jewish nation, Jesus (PBUH) confirmed it, when he said to the Jews, "**he need not honor his father. so**

² Narrated by: Al Bukharai in his saheeh (4).

for the sake of your tradition you have made void the word of God. You hypocrites, well did Isaiah prophesy of you, when he said; "This people honor me with their lips; but their heart is far from me. In vain do they worship me, teaching us doctrines the commandments of men." (Matthew: 15/6-9).

This prophecy of the prophet Isaiah did not come true until the time of Jesus (PBUH), "Therefore, behold, I will again do wonderful things with this people, with wonder upon wonder; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden. Ah, you who hide deep from the LORD your counsel, whose deeds are in the dark, and who say, "Who sees us? Who knows us?" You turn of things upside down shall the potter be regarded as the clay, that the thing made should say of its maker, "he did not make me"; or the thing formed say of him who formed it, "he has no understanding"? Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest? In that day the deaf shall hear the words of a book and out of their gloom and darkness the eyes of the blind shall see." (Isaiah: 29/14-18).

He is threatening them by the prophet with the sealed scripture, the prophet that cannot read nor write. Before this, he talks about the literate prophet who cannot read the sealed scripture. Even though the literate prophet is Jesus (PBUH), (Luke: 4/16-18) he will not be able to read the sealed scripture which will be read by the illiterate prophet. "And the vision of all this has become to you as the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." And when they give the book to one who cannot read, saying, "Read this," he says, I can not read."

JACOB'S PROPHECY OF SHILON

The prophets continued to give prophecies about the coming of the final prophet. They mentioned his description and his attitudes. The most important description is that he is not from the children of Israel. He brings a law that lasts forever, crushes his enemies and his message will be for the good of all nations.

These descriptions did not exist in anyone who claimed the prophethood except him. The Christians admit that these were prophecies but they could not attach them to anyone other than Muhammad (PBUH). Moses and Jesus (PBUT) were prophets sent only to the children of Israel. Moses had a rite and his followers were victorious over their enemies. Jesus did not come with a new law or rite, as he came to fulfill the Law of Moses. He said, "**Do not think that I have come to abolish the law or the prophets; I have not come to abolish them but to fulfill them.**" (Matthew: 5/17) He did not defeat his enemies; more over, the Christians claim that his enemies had captured him and crucified him. How can they say that he is the chosen who will crush his enemies and be the one expected by nations?

The oldest clearly written prophecy that talks about the final prophet comes in Jacob's will to his sons before he died. When he said to them: "**The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the people be.**" (Genesis: 49/10) He was telling them about the time in which the dominion and the statute will be removed from them at the end of days.

In the Jesuit Priesthood's edition, the text is as follows: "**Judah will hold the royal scepter, and his descendants will always rule. Nations will bring him tribute and bow in obedience before him.** "

According to Jonathan's translation, the passage is clearer:

"Neither the kings and rulers nor the rabbis will stop from Judah's family nor does his offspring till the Messiah King, his younger child, come."¹

¹ Evidence that requires a verdict, by Josh McDowell (175)

The translations differ in three of words in the text, some have exchanged the word "bar" with the king or the scepter, and both have the same meaning. The word "ruler" was replaced with "planner", "disposer", or "swagger stick". The meaning for all these words is close to the meaning of the phrase "with a rite who disposes his people."

The most important difference in these words is about the word "Shilon" which was kept as it is by most of the translations. In other Hebrew translations, it is said, "Until the messiah comes". The priest Ibrahim Luka interpreted "Shilon" as the messiah, and he considered it a correct translation of the Hebrew word "Shiloh", [שִׁלֹה]. The American edition of the Holy Bible, mentions it as a footnote that the word "Shilon" means: safety, or the one who has.

Thus, we ask, what is the exact meaning of the word (shilon)?

In answering this question, Abdul Alahad Dawood, the ex-priest and scholar in ancient languages, sees that the word "shilon" in its Hebrew origin has different meanings; the following are the most important ones:

1) It may be derived from an Assyrian word that consists of the two words "bsheta" and "lowh". The first "bsheta" means "he" or "the one" and the second "lowh" means "his". According to his interpretation, the meaning of the prophecy becomes "The forecasted kingdom seal will not be taken from Judas until the arrival of the person that the seal belongs to, and to him the nations will submit".

2) It may be an alteration of the word "Shelwah" which means "the messenger of God", as an exception, the word is also used for the divorced wife because she is sent away. Saint Jerome preferred interpreting the word as the message, so he translated the phrase "he who was sent".¹

Whatever the meaning is the prophecy talks about a person and calls him "Shilon", it does not talk about the place "Shilon" as claimed by some interpreters, so who is Shilon?

¹ Muhammad in the Holy Bible, by: Abdul Alahad Dawood (77-85, 182), and The Holy Bible's Dictionary (536).

What was said about the kingdom vanishing did not mean to eliminate it, but it is the elimination of the right to have it from God, because taking the kingdom from the Jews was not consistent with the appearance of a prophet, whomsoever this prophet was, what was meant, was the elimination of the selection and blessing.

No one can say that Shilon is Moses, because the kings of Judas came centuries after him. No one can say he is Solomon, because the kingdom continued after him, represented in his offspring and the statute was not lifted after him, as it was not lifted with Jesus (PBUH) who did not neither came to revoke the statute nor the nations did submit to him. Not even the nation of Judea to whom he was sent, as he said, **"He answered, "I was sent only to the lost sheep of the house of Israel."** (Matthew: 15/24).

Jesus (PBUH) was never, even for one day, a king of the children of Israel. He escaped from them when they wanted to make him their king **"Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself."** (John: 6/15).

Before Pilate, When the Jews accused him that he called himself a king, he denied it, and he talked about a spiritual kingdom metaphorically, not a real one. **"Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."** (John: 18/36).

This prophet, who was called "Shilon", could not have been from the children of Israel, because his arrival ends the Scepter and the Law of Israel as understood from the text, so who is Shilon?

He is the prophet whom Hagar and Abraham gave prophecies about **"He shall be a wild donkey of a man; his hand against everyone and everyone's hand against him; and he shall dwell over against all his kinsmen."** (Genesis: 16/12), and he is the one the prophet Ezekiel said about him: **"A ruin, ruin, ruin I will make it. This also shall not be, until he comes, the one to whom judgment belongs, and I will give it to him."** (Ezekiel: 21/27).

Jesus (PBUH) said about the one who will destroy all the Laws with his Law: **"do not think that I have come to abolish the law or the prophets; I have not come to abolish them but to fulfill**

them. For truly I say to you, until heaven and earth pass away, not an iota, not a dot will pass from the law until all is accomplished." (Matthew: 5/17-18). He "the one that has it all" is "the one that has the rule".

He is the prophet, who was called "the perfect" by Paul and that only with his coming, the law will be invalid." **But love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part. But when the perfect comes, the partial will pass away.**" (Corinthians 1: 13/8-10).

MOSES (PBUH) PROPHECIES ABOUT THE COMING OF A PROPHET AND A MESSENGER LIKE HIM

Moses (PBUH) descended from Al-Tor Mountain after God had spoken to him, and he said addressing the children of Israel: **"And the LORD said to me "They are right in what they have spoken. I will raise up for them a Prophet like you from among their brothers. And I will put my words in his mouth; and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods that same prophet shall die. And if you say in your heart, How many we know the word that the LORD has not spoken? When a prophet speaks in the name of the LORD, if the word does not come true, that is a word the LORD has not spoken, the prophet has spoken it presumptuously. you need not be afraid of him."** (Deuteronomy: 18/17-22).

The text as it clearly shows, talks about a great prophet that will come after Moses (PBUH), and it mentions the characteristics of this prophet, from which we can deduce who he is.

The Christians claim that this prophet had already come, and that he is Jesus (PBUH), as Peter said in his speech about Jesus (PBUH) **" Moses said, " the Lord will raise up for you a prophet like me from your brothers, you shall listen to him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people. and all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days."** (Acts: 3/22-26) Peter's opinion is that the prophecy of Moses was fulfilled in the person of Jesus (PBUH).

However, the passage when analyzed shows a lot of evidence that it indicates only our prophet Muhammad (PBUH), and the Christians have no evidence that it was exclusive to Jesus (PBUH). The Torah mentions the description of this person whom it prophesized:

- 1) He is a prophet. "A Prophet from among their brethren ", the Christians claim divinity for Jesus, and the

Orthodox claim that he is God himself, so how could he tell them: I will raise a prophet, and not say: I will raise myself, or I will raise a God?

2) That he is not from the children of Israel, but he is among their brothers meaning their cousins "among their brothers", the cousins of the children of Israel are the children of Esau the son of Isaac, and the children of Ishmael, the son of Abraham.

It is common in the Torah to use the word "brother" to call the cousin; an example is what Moses said to the children of Israel:

"And command the people, "you are about to pass through the territory of your brothers, the people of Esau, who live in Seir" (Deuteronomy: 2/4), and the children of Esau son of Isaac - as mentioned before - are cousins to the children of Israel.

It also came in the description of Edom, who is from Esau's offspring **"Moses sent messengers from Kadesh to the king of Edom, Thus says your brother Israel: you know all the hardship that we have met:" (Numbers: 20/14), and in another passage "You shall not abhor an Edomite; for he is your brother. You shall not abhor an Egyptian; because you were a sojourner in his land." (Deuteronomy: 23/7). He called him a brother, and what he meant was that he was one of the cousins of Israel.**

Similarly, the Book of Chronicles called King Zedekiah a brother of the king Jehoiachin, it said, **"In the spring of the year king Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the LORD, and made his brother Zedekiah king over Judah and Jerusalem."** (Chronicles 2: 36/10) in reality, he is his uncle according to the book of Kings. It says: **"And the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah."** (Kings 2: 24/17-18), it used the word brother, but it meant the uncle, which confirms the validity of this use when saying: "their brothers", when he meant their cousins.

Based on that, it is possible that this prophet is from the Arabs as a validation to the blessing promised to the offspring of Ishmael, and it is possible that he is from the children of Esau the elder son of Isaac. None of the children of Esau ever claimed to be the expected prophet.

3) One of this prophet's characteristics is that he is like Moses, whom the children of Israel had not had a prophet like him. **"And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face,"** (Deuteronomy: 34/10), in the Samaritan originals of the Torah it says, **"And there will never arose a prophet in Israel like unto Moses, whom the LORD had spoken to"** (Deuteronomy: 34/10).

This description, of being like Moses, is a fact can fit only our prophet Muhammad, and not Jesus (peace and blessings be upon all of them). There are many similarities between Moses and Muhammad (PBUH), which we cannot find in Jesus. Moses' and Muhammad's (PBUH) natural birth, their marriage, both came with a statute, both were sent with swords over their enemy, each of them lead his nation, and became a king, and both were human, while the Christians claim that Jesus is divine, and that refutes every similarity.

Jesus described the expected prophet to be similar to Moses, driving it away from himself, he said; **"Do not think that I will accuse you to the Father. There is one that accuses you, Moses, on whom you have set your hope. If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?"** (John: 5/45-47) Jesus called the expected prophet "the awaited for or the expected Moses" due to his similarity with Moses.

Regarding the ones who complain about the children of Israel, Jesus (PBUH) says, **"Jesus answered, I do not have a demon; but I honor my Father, and you dishonor me. Yet I do not seek my own glory, there is one who seeks it, and he is the judge."** (John: 8/49-50).

4) He is illiterate, cannot read nor write, and the revelation that comes to him is a verbal revelation, unlike the written books that came to the prophets before him **"and I will put my words in his mouth;"** and Jesus (PBUH) was able to read (See Luke: 4/16-18).

5) He will be able to deliver his message completely, **"and he shall speak unto them all that I shall command him."** Which is a description that matches Muhammad (PBUH), as in what was revealed to him in the later parts of the Quran when God said: **{This day, I have**

perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion} (Al-Maeda: 3).

In the Parakletos prophecy (which will be explained later) Jesus (PBUH) described him, he said: "**But the helper, the Holy spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.**" (John: 14/26).

It is impossible that Jesus (PBUH) is that prophet who delivers all what God commands him; as Jesus (PBUH) was lifted to God when he still had a lot to complete. However, he gave them prophecies of the next prophet who will tell them the whole truth, because he is the prophet whose message will be completed and nothing will prevent him delivering his message. Jesus said (PBUH):

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak of his own authority; but whatever he hears he will speak, and he will declare to you the things that are to come." (John: 16/12-13).

6) Whoever does not listen to this prophet's words, God will punish, "**whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**" Peter interpreted this passage as: "**And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.**", for he is a prophet, adherence and obedience to him is a duty to everyone.

Those who will not adhere to him will be subject to God's punishment, and that is exactly what happened to all of Muhammad's (PBUH) enemies. God took revenge on all the polytheists who denied him, Arabs or Persians. Jesus (PBUH) said about him in the prophecy of the husbandmen (to be explained later): "**And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.**" (Matthew: 21/44), so he is the solid rock that will erase his disobedient enemies, the one whom the prophet Daniel gave prophecies of his arrival "**And in the days of these kings shall the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand**

forever. **Just as you saw that the stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; a great God has made known to the king that shall be after this. The dream is certain, and the interpretation sure.**" (Daniel: 2/21-45).

As for Jesus (PBUH), he did not have this strength. He did not even threaten his murderers, so what about those who did not adhere to his words. Luke said in the course of the crucifixion story "**And Jesus said, Father, forgive them; for they know not what they do.**" (Luke: 23/34), where is Jesus from that prophet "**whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**"?

- 7) One of the descriptions of this prophet is that he will not be killed; instead, God will spare his soul from being taken by the hands of the foolish. The false prophet will be punished "**even that prophet shall die**", meaning to be killed, as killing is part of death, and because everyone will die. The Christians claim that Jesus was killed, so it is not possible that he is the promised prophet. Referring to the old translations of this passage we will find that some alterations took place during the translation, as in what came in the 1844 edition "for this prophet to be killed", and it is not a secret why this alteration took place.
- 8) He talks about the unknown, and the reality matches his words. That type of miracles is described in the Quran and the tradition of Muhammad (PBUH) in uncountable volume. However, I will mention here only one of the prophecies Muhammad (PBUH) made, and it took place exactly as he mentioned.

In 617 C.E., the Persians almost erased the Roman Empire from the world map, as the troops of "Caesar Eiberweez the second" arrived in the Nile Valley, and captured great parts of the Roman Empire. In a few years, the Persian army was able to control Syria and parts of Egypt, and their troops took over Antioch in the north, which was a clear picture showing the end of the Roman Empire. Even Hercules wanted to flee from Constantinople, but the highest Roman priest convinced him to be tolerant and to request a humiliated truce with the Persians.

In the middle of all these events and against the entire expectations, prophet Muhammad (PBUH) announced that the Romans would be victorious over the Persians in few years, not more than nine years, as in what was revealed to him by God: **{The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious, within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians), With the help of Allâh, He helps whom He wills, and He is the Almighty, the Most Merciful.}** (Al-Room: 2-5).

What had happened is exactly what he predicted. In 623, 624, 625 C.E., Hercules was able to get rid of his own foolishness, and he waged three successful war campaigns that threw the Persians out of Syria. In 627 C.E., the Romans continued advancing, until they arrived at the Tigris shores inside the border of the Persian state, which forced the Persians to request a truce with the Romans, and they returned the Holy Cross back to them after it fell into their hands.

Who told Muhammad (PBUH) about this great prophecy? He, Muhammad (PBUH) is the prophet that Moses (PBUH) prophesized.

The historian Edward Gibbon says: "at that time, when the Quran came with this prophecy, no other prophecy went that far, because the first twelve years of Hercules' ruling was indicating the end of the Roman Empire".¹

Al-Termethy narrated that Ibn Abbas said about God's words: **{The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious, within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans)}**

The polytheists wanted the Persians to defeat the Romans, because both of them worshiped idols. The Muslims wanted the Romans to defeat the Persians because they were believers of the Holy Books.

¹ The falling of the Roman Empire, by: Edward Gibbon (5/74)

They mentioned that to Abu Bakr, and he mentioned it to Muhammad (PBUH). Then Muhammad (PBUH) replied, "Indeed they will defeat them". Abu Bakr told the Muslims what Muhammad (PBUH) said to him, and then they said, 'let us set a date between us and you, so if we win we get this and that, and if you win you get this and that'. He set a time of five years, and they did not win, so they mentioned this to the prophet Muhammad (PBUH) and he said, 'couldn't you make it less than ten years'? "Few are less than ten".

Then the Romans became victorious, afterwards, he said, that is found in God's words: **{The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans)}**.¹

It is clear to every just observer that the description of the prophet that prophet Moses prophesized, were not matched in the person of the great Jesus (PBUH), but matched in the person of Muhammad (PBUH).

To confirm that not all these characteristics do match any of the other prophets before Muhammad (PBUH) is that the Jews do not claim that this messiah came in the past, but they are still expecting him.

When John (PBUH) was sent, the Jews thought he was the promised prophet, and they asked him **"And they asked him, what then? Are you Elijah? He said, "I am not." Are you the prophet? And he answered, no.**" (John: 1/21), meaning that I am not the prophet whom you are expecting.

The disciples wanted the prophecy to match Jesus (PBUH), as one time when they saw his miracles "when **the people saw the sign that he had done, they said, "This is indeed the prophet who is to come into the world. Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.**" (John: 6/14-15), the disciples of Jesus (PBUH) wanted to appoint him as a king in order to fulfill the prophecy they had about the expected prophet, the one who rules and brings victory to his people, and

¹ Narrated by: Al-Termethy in his traditions (3193)

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since Jesus (PBUH) knew that he was not the expected prophet, he escaped.

The Christians declare that there is a problem in the Torah's text (Deuteronomy: 18/17-22) that will refute the Muslims' claim. At the beginning of the Passage, God spoke to Moses and said:

“The LORD your God will raise up for you a Prophet like me from among you, from your brothers. It is to him you shall listen; just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, Let me not hear again the voice of the LORD my God, or see this great fire any more, lest I die. And the LORD said to me, They are right in what they have spoken. I will raise up for them a Prophet from among their brothers. And I will put my words in his mouth; and he shall speak to them all that I command him.” (Deuteronomy: 18/15-18) it describes the prophet as **“a Prophet from among you”** meaning from the children of Israel. Therefore, the second sentence should be connected to the first sentence, so the prophet **“a Prophet from among you”** or as in what came in some of the translations **“among you”** that he is an Israeli.

However, researchers see this passage as an alteration, an addition, and the proof is that Moses (PBUH) never mentioned it when he repeated the news about the prophet to the children of Israel, he said, **“And the LORD said to me “They are right in what they have spoken. I will raise up for them a Prophet like you from among their brothers. And I will put my words in his mouth; and he shall speak to them all that I command him...”** (Deuteronomy: 18/17-18), if it was from the words of God, Moses (PBUH) would not drop it.

In addition, this passage is not found in Peter and Stevenson's quote of the text, as in the book of Acts, Peter said: **“Moses said, the Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.”** (Acts: 3/22).

Stevenson said: **“This is the Moses, who said to the Israelites, God will raise up for you a prophet like me from your brothers.”** (Acts: 7/37) he also did not mention this passage; if it was genuine it would have been mentioned in all quotations.

MOSES PROPHECY ABOUT THE PROMISED BLESSING IN THE LAND OF PARAN

Prior to Moses' (PBUH) death, he gave the children of Israel blessed news, mentioned in the book of Deuteronomy: **"This is the blessing with which Moses the man of God blessed the people of Israel before his death. He said, "The LORD came from Sinai and dawned from Seir upon us; he shone forth from mount Paran, he came from the ten thousands of holy ones, with flaming fire at his right hand. Yes, he loved his people; all his holy ones were in his hand; so they followed in your steps, receiving direction from you."** (Deuteronomy: 33/1-3).

The prophet Habakkuk confirmed this prophecy, when he mentioned the news that made him afraid, because it indicated the transfer of the prophet-hood away from his people the children of Israel. He says, **"God came from Teman, and the Holy One from mount Paran. His splendor covered the heavens, and the earth was full of his praise. Saleh. His brightness was like the light; rays flashed from his hand, and there he veiled his power. Before him went pestilence, and plague followed at his heels. He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered; the everlasting hills sank low. his were the everlasting ways."** (Habakkuk: 3/3-6).

Before analyzing this passage, let us look at the major differences in its translations.

In the Seventieth translation: **"and he was informed from the mountain of Faran, and on his right there was thousands of the purified angels, so he gave to them and he loved them, and he was merciful to there people, and he blessed them and blessed raising him, when they realized your footsteps, and accept your words. Moses submitted similar to it to us, and gave them an inheritance to Jacob's people"**

In the Jesuit priests' translation: **"God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise."**

In the Basic English Translation (1965): **"shining out from Mount Paran, coming from Meribath Kadesh: from his right hand**

went flames of fire". the meaning of **Meribath Kadesh** is **'Thousands of saints'**, as what came in the Douay-Rheims Bible 1899 " **he hath appeared from mount Pharan, and with him thousands of saints, in his right hand, a fiery law.**

This Passage talks about the three places that the blessing will come, the first: Sinai Mountain, where Moses (PBUH) spoke to God. The second: Sair, a mountain in the land of Judas, (See Joshua: 15/10), and the third: Paran mountain.

The Holy Bible's passages in which "Paran" is mentioned tell us that it is located in the southern part of the Palestinian desert. However, the Torah also mentions that Ishmael grew up in the wilderness of Paran. (See Genesis: 21/21), and historically agreed that he grew up in Makkah in Hijaz.

Muslims believe that this passage is a prophecy about the appearance of Jesus (PBUH) in Sair in Palestine, then Muhammad (PBUH) on the Paran Mountain, where he comes with thousands of the purified people supported by the statute from God Almighty.

This has been established with Muhammad (PBUH) because of the following:

1) Paran Mountain is the mountain of Makkah, where Ishmael resided. The Torah said about Ishmael: "**And God was with the boy; and he grew up. He lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran: and his mother took a wife for him from the land of Egypt.**" (Genesis: 21/20-21).

His children were scattered in this area, as the Torah says, "**These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes. These are the years of the life of Ishmael: 137 years. He breathed his last and died, and was gathered to his people. They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. He settled over against all his kinsmen.**" (Genesis: 25/16-18), and Avila, as in the Holy Bible's dictionary, is an area in the north of Yemen, while Shur is in the south of Palestine. ¹

¹ Look in: The Holy Bible's Dictionary (329).

It is known that Ishmael and his children resided in this land north and south of Hijaz, including the land of Paran in which Ishmael resided.

The historical evidence indicates that Paran is Hijaz, where Ishmael and his father build the Ka'aba, and where the well of Zamzam sprang under his feet. This was professed by a number of historians as the Indian historian Moulana Abdul Haq Fedyatee mentioned in his book "Muhammad in the religious international scriptures".

The Historian Jerome and the theologian Eusebius were among those historians that said that Paran is Makkah.² Furthermore, what came in Strong's Hebrew Bible Dictionary is that Paran is in the Arab desert, saying, "Paran, a desert of Arabia".

2) The existence of an area named Paran located in the south of Sinai does not mean that there is no other Paran where Ishmael resided. It is common to use the name Sair to name the area in the land of Edom which is now located in Jordan. This is repeated in many places in the book, and in spite of the many times it is used, it did not prevent the name being used to name a mountain in the middle of Palestine west of Jerusalem in the land of the Judas tribe. (See Joshua: 15/10).

We have the right to ask those who insist that Paran is in Sinai: who is the holy one that glittered from that mountain which is not related in any way to any important human events. Who was he?

3) To say the passage talks about an issue in the past is not acceptable, because it is common in the Holy Bibles' language to talk about future events using the past tense. Espinosa said, "The oldest writers used the future tense to indicate the present and the past, with no differentiation, as they used the past to indicate the future, and as a result of that there was a lot of confusion."

4) Why the mountain of Paran was particularly mentioned? If it was just an indication to the spreading of the glory of God as claimed by some of the Jewish writers, the glory of God did not stop at the border of Paran or Sair.

² Look in: Muhammad in the prophet's prophecies, by: Mahmoud Alsharqawy (14).

5) Some translations mention "the cleansed among angels" meaning the cleansed among the followers, that is what confirms that the issue is related to the prophecy, talking about the thousands of saints, as this expression is used and it means: the followers, as in what came in the Book of Revelation that

"Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back," (Revelation: 12/7). When did Paran witness such thousands of the cleansed except when Muhammad (PBUH) and his companions appeared?

6) What came in the Book of Habakkuk supports the Muslims claim when it said, **"God came from Teman, and the Holy One from mount Paran. His splendor covered the heavens, and the earth was full of his praise. Saleh. His brightness was like the light; rays flashed from his hand, and there he veiled his power. Before him went pestilence, and plague followed at his heels. He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered; the everlasting hills sank low. His were the everlasting ways."** (Habakkuk: 3/3-6). This passage is a witness that, there is a victorious prophet-hood will shine like a light, and the call to the prayer will fill the universe with the praise of God.

The word "Timan", as mentioned by the Holy Bible's editors, is a Hebrew word that means "the south". In the Catholic Torah: "God comes from the south, and the holy comes from the mountain of Paran", as the addressed were in Palestine, the revelation in the prophecies comes from the south meaning from the Arabian peninsula, which means that the holy one will be sent from Paran mountain.

Therefore, and based on all that, the glittering holy one from Paran mountains is the prophet of Islam, Muhammad (PBUH), for all the characteristics mentioned about the prophet of Paran, are validated in him, and not in any of the other honored prophets.

PSALMS GIVES PROPHECIES OF THE END OF TIME'S PROPHET

Psalms give prophecies of the final prophet, describing him as a king saying, **"To the choirmaster: according to Lilies. A Maskil of sons of Korah, love song. My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe. You are the most handsome of the sons of men; grace is poured upon your lips: therefore, God has blessed you forever. Gird your sword upon your thigh, O mighty one, in your splendor and majesty. In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds. Your arrows are sharp in the heart of the king's enemies; the people fall under you. Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness. You have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions. Your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad; daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir. Hear, O daughter, and consider, and incline your ear: forget your people and your father's house, and the king will desire your beauty. Since he is your Lord, bow to him. The people of Tyre will seek your favor with gifts, the richest of the people. All glorious is the princess in her chamber, with robes interwoven with gold. In many-colored robes she is led to the king with her virgin companions following behind her. With joy and gladness they are led along as they enter the palace of the king. In place of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be remembered in all generations; therefore nation will praise you forever and ever."** (Psalms: 45/1-17).

Christians agree that this passage is a prophecy of the expected prophet, and they claim that he is Jesus (PBUH). While Muslims believe that, the characteristics symbolized in it belong to Muhammad (PBUH), and reject that it was for Jesus (PBUH) or any of the other noble prophets. There are nine characteristics of this prophet in the passage had fit Mohammad (PBUH) and they are:

1) He has a pleasant look that no one else has. "You **are the most handsome of the sons of men.**" The Christians have no right to claim that he is Jesus (PBUH) as they believe that Jesus fits the prophecy of (Isaiah 52/ 2). We disagree with them on that ¹ even though their scholars confirm it. Clement the Alexandrian said: "his beauty was in his soul and his actions, as for his look he was ugly". Tertilian said, "As for his (Jesus) look, he lacked the physical beauty, in other words he was far from any physical glory", and similarly said Martyr, Oreganos, and others. ²

Whoever had said that about Jesus (PBUH) has no right to say that he is also: "more handsome than all men".

Traces told us about the beauty of our prophet Muhammad (PBUH) after God has dressed him with the prophet-hood. No one more handsome than him was ever seen. In the authenticated traces, Al-Baraa Ibn Malek said, [The messenger of God (Muhammad PBUH) had the nicest face of all people, and he had the best shape, not too tall and not too short]. ³

2) The message and its words came out of his lips. "**Grace is poured upon your lips**" "He was an illiterate, and his revelation was verbal unlike Moses and Abraham (PBUT) who had written revelation. Jesus (PBUH) also was literate. (Luke: 4/16).

Many Holy Bible passages confirm the illiteracy of the expected prophet. In the book of Deuteronomy " **and will put my words**

¹ God does not send a prophet unless he is very handsome. That is more reasoning to believe in them and not to criticize their looks. when Muhammad (PBUH) described Jesus (PBUH) that he was particularly very good looking, as he saw him in a dream by the Kaaba ((**It is narrated on the authority of 'Abdullah b. Umar that one day the Messenger of Allah (may peace be upon him) mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (may peace be upon him) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his hands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of MARY.**)) Narrated by Muslim (169).

² Look in: Muhammad the prophet of Islam in the Torah, Bible and the Quran, by: Mohammad Ezat Altahtawy (18), Christian's Aqaneem, by: Ahmad Hejazy Elsaqa (31), The prophet hood and the prophets in Judaism, Christianity and Islam, by: Ahmad Abdul Wahab (136), The True Christianity brought by Jesus, by: Alaa Abu Bakr (396-404).

³ Narrated by Al-Bukhari in his saheeh (3549).

in his mouth; and he shall speak to them all that I command him." (Deuteronomy: 18/18), and what came in Isaiah **"And when they give the book to one who can not read, saying, "Read this," he says, I can not read. "** (Isaiah: 29/12).

3) He is blessed forever, the owner of an everlasting message **"God has blessed you for ever ... your throne, O God, is forever and ever"**

4) He is the holder of a sword that is used to defeat his enemies to establish the truth and justice. **"Gird your sword upon your thigh, O mighty one, in your splendor and majesty. In your majesty ride out victoriously for the cause of truth and meekness and righteousness, let your right hand teach you awesome deeds. Your arrows are sharp in the heart of the king's enemies; the people fall under you. Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness."** However Jesus (PBUH never carried a sword, and he never defeated his enemies. He never aimed his arrows to the hearts of his enemies to spread the message of the truth; also, he was not a king among his people.

5) He likes good deeds and goodness and hates sins and evil, like all of the prophets, but God preferred him above them **"You have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions."**

6) Gifts were brought to him for his glory, and the daughters of kings are at his service or among his women. **"Daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir."**

Prophet (Muhammad PBUH) married Safeya the daughter of Hoyay Bin Ahktab the master of his people, also the Coptic Maria was given to him, and Shahrbeno, daughter of Izdger the king of Persia, was the wife of his grand son Al-Hussein.

7) The nations bow to him, and the nations accept his faith with joy and cheerfulness **All glorious is the princess in her chamber, with robes interwoven with gold. In**

many-colored robes she is led to the king with her virgin companions following behind her."

8) He replaces the humiliation of his people with glory " **In place of your fathers shall be your sons; you will make them princes in all the earth."**

9) A decent memory is written for him for eternity. **"I will cause your name to be remembered in all generations; therefore, nation will praise you forever and ever."** Therefore, he is **"the praised"** Ahmad and Muhammad (PBUH).

DAVID (PBUH) GIVES PROPHECIES OF A PROPHET WHO IS NOT OF HIS OFFSPRING

David talks about the expected prophet saying, "A Psalm of David. The LORD said to my Lord, Sit at my right hand, until I make your enemies your footstool. The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies. Your people will offer themselves freely on the day of your power, in holy garments from the womb of the morning; the dew of your youth will be yours. The LORD has sworn, and will not change his mind, "you are a priest forever after the order of Melchizedek. The Lord is at your right hand, he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth." (Psalms: 110/1-6).

The Christians and the Jews consider this passage as a prophecy of the expected messiah, who is from the offspring of David.

However, Jesus (PBUH) canceled their claim, and he explained to his contemporaries that the expected messiah will not be from the offspring of David. In Matthew: "**now while the Pharisees were gathered together, Jesus asked them a question, Saying, "What do you think about the Christ? Whose son is he?" They said to him, "The Son of David."** He said to them, "**How is then that David, in the spirit, call him Lord, saying, "The LORD said to my Lord, Sit at my right hand, until I put your enemies under your feet"? If then David calls him Lord, how is he his son?"** And no man was able to answer him a word, nor from that day did any one dare to ask him any more questions." (Matthew: 22/41-46), and in Mark "**David himself calls him Lord; so how is he his son? And the great throng heard him gladly.**" (Mark: 12/37), and (Luke: 20/41-44), and we have explained earlier the issue of Jesus calling the prophet "the messiah".

The title "the expected Messiah", concerns a messiah who will rule and crush his enemies. Jesus (PBUH) denied it several times. He told Pilate that: "**Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over**

to the Jews. But my kingdom is not from the world." (John: 18/36) He meant it is a spiritual kingdom.

In addition, it is not the kingdom prophesized by David in his psalms, as he said, **"The LORD said to my Lord, Sit at my right hand, until I make your enemies your footstool. The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies. Your people will offer themselves freely on the day of your power, in holy garments from the womb of the morning; the dew of your youth will be yours. The LORD has sworn, and will not change his mind, "you are a priest forever after the order of Melchizedek. The Lord is at your right hand, he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. "**

He is the one prophesized by Jacob, he said, **"and to him shall be the obedience of the peoples."** (Genesis: 49/10).

The priest Dr. Faheem Aziz, the dean of the Theology College for Protestants in Egypt, quotes the western scholars denial that "Jesus was acting and talking as a messiah for the Jews or the messiah whom the Old Testament was waiting for".

Solomon gave prophecies in psalms of the prophet king saying: **"may he have dominion from sea to sea, and from the river to the ends of the earth. My desert tribes bow down before him\ and his enemies lick the dust. May the kings of Tarshish and of the coastlands render him tribute, may the kings of Sheba and Seba bring gifts. May all kings fall down before him, all nations serve him. For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life and precious is their blood in his sight. Long may he live, may gold of Sheba be given to him, may prayer be made for him continually; and blessing invoked for him all the day. May there be abundance of grain in the land, on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field. May his name endure forever: his fame continue as long as the sun, may people be blessed in him. Blessed be the LORD, the God of Israel, who alone does wondrous things.**

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Blessed be his glorious name forever, may the whole earth be filled with his glory; Amen, and Amen." (Psalms: 72/8-19)

To whom did the kings disgracefully kneel and bow and who is the one that God glorifies in all ages?

No doubt, that he is Muhammad (PBUH), where the greatest kings of his time, including the Romans and the Persians bow to his authority.

PROPHECIES OF THE KINGDOM

Some of the titles that the Holy Bible gives to the new religion and its followers are "the kingdom" or "the kingdom of the heavens". It is the new religion that Jesus (PBUH) confirmed its transfer from the Jewish nation to another nation. Saying, **"Therefore, I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits."** (Matthew: 21/43).

In addition, the prophets kept on giving prophecies of this kingdom **"The law and the prophets were until John: since then the good news of the kingdom of God is preached, and every one forces his way into it. But it is easier for heaven and earth to pass away than for one dot of the law to become void."** (Luke: 16/16-17).

The prophet John the Baptist gave prophecies that the kingdom's time is close, Matthew said: **"In those days John the Baptist came preaching in the wilderness of Judea, Repent, for the kingdom of heaven is at hand."** (Matthew: 3/1-2).

Threatening the Jews, the Baptist talked about the next kingdom, he said: **" In those days John the Baptist came preaching in the wilderness of Judea, Repent, for the kingdom of heaven is at hand. For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness, "Prepare the way of the Lord, make his paths straight. Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about Jordan were going out to him in, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "you brood of vipers, who warned you to flee from the wrath to come?" bear fruit in keeping with repentance: And do not presume to say to yourselves, "We have Abraham as our father, for I tell you, God is able from these stones to raise up children for Abraham. even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down, and thrown into the fire. I baptize you with water for repentance: but he who is coming after me is mightier than I, whose sandals I am not worthy to**

carry. He will baptize you with the Holy spirit, and with fire. his winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire. Then Jesus came from Galilee to Jordan to John to be baptized by him. " (Matthew: 3/1-13).¹

Let us take a glance at the characteristics that John the Baptist gave about the king of the kingdom.

First: the prophet will come after him. Therefore, the coming cannot be Jesus (PBUH) who was contemporary with John the Baptist.

Second: He is strong, and his strength exceeds the strength of John the Baptist. Such a description does not fit Jesus (PBUH), who was as claimed by the Christians, killed on the cross and close to John the Baptist. There is no comparison between that and Muhammad's (PBUH) victories over all his enemies. He reached a level of strength that enabled him to cleanse the earth from paganism, using soul and fire with his great message and his mighty strength. None of the above mentioned, fit anyone but Muhammad the messenger of God (PBUH).

After John the Baptist died, Jesus (PBUH) renewed the prophecy that the kingdom is getting closer, "**From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."** (Matthew: 4/17). "**And he went throughout all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.**" (Matthew: 4/23). "**Soon afterward he went on through cities and village, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,**" (Luke: 8/1).

Not only had Jesus (PBUH) considered prophesizing about the kingdom as his first mission, but also the only one. He said: "**But he said to them, "I must preach the Good News of the**

¹ Father Matta Al Meskeen comments on this paragraph, which points to the king of the next kingdom. Saying that: "the Baptist and his disciples "were disappointed in him (Jesus), because they waited for him to come carrying his scoop in his hands. In order to collect the hay for burning, but there he was friendly and humble. He did not yell at anyone in the street, loved the sinners, ate and drank with the public, and forgave the adulterers. if Jesus was so nice to the sinners, creating miracles and signs only, then the Baptist was wrong in his assumptions and his descriptions about the coming messiah who is stronger than him. It is known that the Baptist had a flammable strong character that scared the Pharisees... but he found out that Jesus was calmer than the morning breeze" , The Bible according to saint Matthew, by: Priest Matta Al Meskeen (381).

Kingdom of God to other towns as well, for I was for this purpose." (Luke: 4/43).

He ordered his disciples to spread the news that the kingdom is at hand, he said: **"And proclaim as you go, saying, "the kingdom of heaven is at hand."** (Matthew: 10/7).

Then Jesus (PBUH) taught his disciples to say a phrase in their prayers. **"Father hallowed be your name; Your kingdom come."** (Luke: 11/2) this phrase, the Christians still practice until this day.

Through all this, we can say that the message of Jesus (PBUH) was a prophecy of the kingdom that John the Baptist had told and described some of what will happen to it. This kingdom comes after Jesus in a nation that will work for it, and will not lose it as the Jews did.

What is this kingdom?

The Christians' answer is that "the kingdom is the prevailing of the Christian faith all over the world after the coming of Jesus". Some interpreted it, as being the victory of the church over atheists. Others interpreted it, as it is the prophecy of salvation with the blood of Jesus (PBUH). Priest Tadros Jacob Malaty, in his commentary of the book of Matthew, said, "The kingdom that was announced by Jesus is "the good news kingdom "or "the Gospel kingdom ", represented the salvation's happy news that God gave us in His son Jesus".

Muslims wonder how the Christians neglect the meaning of the kingdom; instead, they are attaching it to a chimera. The church was victorious and it ruled Europe for many centuries, but we have not seen anything that was worth being a prophecy given by the Baptist, Jesus or the disciples.

Similarly, the claimed salvation news cannot be the prophecy, which Jesus walked around telling about in towns and villages. Even his dearest disciples did not understand this meaning. Among them were the two disciples that were headed towards Emmaus after the crucifixion, they were crying because the salvation had ended with the death of Jesus (PBUH). **"And he said to them, 'What is this conversation that you are holding with each other as you walk, and they stood still, looking sad? Then one of them, named Cleopas, answered him, "Are you the only visitor to**

Jerusalem who does not know the things that have happened there in these days? And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, And how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened."(Luke: 24/17-21).

The two disciples were ignorant about the issue of salvation with the death of Jesus; they were looking for another salvation, which is worldly salvation, which the children of Israel were waiting for.

The crowds of believers that witnessed the crucifixion did not know that the crucifixion was the happy prophecy, which Jesus (PBUH) gave. They returned crying, beating their chests and weeping **"And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts."** (Luke: 23/48-49).

The promised kingdom could not have been salvation with the blood of Jesus. The texts mentioned things and signs that will take place before the coming of the kingdom. Among these signs is the establishment of a new nation and a new kingdom. Which did not take place before the spreading of Christianity in the world, nor did it occur when Jesus was crucified, Matthew says: **"As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down. And they asked him, "teacher, when will these things be? And what will be the sign when these things are about to take place? And he said, "see that you are not led astray. For many will come in my name, saying, I am he; and "the time is at hand, do not go after them. And when you hear of wars and tumults, do not be terrified: for these things must first take place; but the end will not be at once. Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be your opportunity to bear witness. Settle it**

therefore in your minds not to meditate beforehand how to answer. For I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up by parents and brothers and relatives and friends; and some of you they will put to death. You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives. But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let these who are in Judea flee to the mountains; and let those who are inside the city depart; and let not those who are out in the country enter it. For these are days of vengeance, to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days, for there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled. And there will be signs in sun and moon and stars; and on the earth distress of nations, in perplexity because of the roaring of the sea and the waves. People fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads; because your redemption is drawing near. And he told them a parable; "look at the fig tree, and all the trees." As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, know that the kingdom of God is near. Truly, I say to you, this generation will not pass away until all has taken place. Heaven and earth will pass away: but my words will not pass away. But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of man." (Luke: 21/6-36).

His saying: **“and to stand before the Son of man”** connects the kingdom to the coming and the expected person. He was not talking about the spreading of Christianity, but he was talking about the appearance of the final prophet; the son of man, and he was asking them to be prepared to meet him.

The kingdom is a nation that will work according to the will and the satisfaction of God, the cherisher and sustainer of the universe.

"The kingdom is a society on earth, which executes the will of God just as it is in the heavens," says William Barclay in his commentary on Acts.

In one of Jesus' parables for the kingdom, he explained to his disciples the reason why the kingdom it will be transferred from the children of Israel. He said:

"Hear another parable: There was a master of a house who planted a vineyard and put fence round it and dug a winepress in it and built a tower and leased it to tenants and went into another country. When the season for fruit drew near, he sent his servants to the tenants to get his fruits. And the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first. And they did the same to them. Finally he sent his son to them, saying, "They will respect my son." But when the tenants saw the son, they said to themselves, "This is the heir. Come, let us kill him, and have his inheritance. And they took him and threw him out of the vineyard and killed him. When therefore the owner the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons. Jesus said to them, "have you never read in the scriptures, "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes? Therefore, I tell you, the kingdom of God will be taken from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him. When the chief priests and Pharisees heard his parables, they perceived that he was speaking about them. "(Matthew: 21/33-45), (Also Luke: 20/9-19),

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Who is that great nation that will crush any nation it invades, and if a nation wanted to harm it will be disappointed? They are, with no doubt, the Muslims who defeated the greatest two states of their time, the Romans and the Persians. They are the Muslims who spread all over the world, and ruled, for an entire century, the land between China and France.

The previous prophesy of Matthew refers to a prophesy in the prophets' books, which is what came in David's Psalms about the one who will come in the name of God **"I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the LORD'S doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it. Save us, we pray, O LORD: O LORD, we pray, give us success."** (Psalms: 118/21-25).

Muhammad (PBUH) said: **"Narrated By Abu Huraira: Allah's Apostle said, "My similitude in comparison with the other PROPHETS BEFORE ME, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."**¹ He was the brick that completed the prophet-hoods.

We should point to the mistake that Peter made when he claimed that Jesus (PBUH) is the brick that the builders rejected. He said: **"let it be known to all of you and the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him his man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."** (Acts: 4/10-12), though, the stone that David and Jesus talked about was a victorious prophet-hood and a winning nation, and it was not in the children of Israel as Jesus (PBUH) testified.

However, Peter had an excuse for his mistake. He was an illiterate man with no education as stated by those who heard his words and

¹ Narrated by: Al-Bukhari (3535), and by: Muslim (2286)

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wondered about the miracles. We knew that from the writer of Acts, as he said in this regard, "**Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished.**" (Acts: 4/13).

This unusual parable, that Jesus (PBUH) told, talks about the Jews denial of God's graces and tenders, and of His choice of them by killing his prophets and abandoning his Law. It tells about the transfer of the kingdom to a nation who will follow the commands of God, a nation that will become stronger over their enemies, and crush them.

This nation is despicable and despised " **The stone which the builders rejected, the same is become the head of the corner**"; however, God chose this nation in spite of the Jews' astonishment about the transfer of the kingdom to this despicable nation. It is the great fate and will of God " **this is the Lord's doing, and it is marvelous in our eyes** ".

Who is this despicable nation? It is the Arab nation, the children of the servant Hagar, whom the Holy Bible despised, as Sarah said:

"**So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.**" (Genesis: 21/10).

Proudly despising the Arabs, Paul said, "**but what does the scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman. So, brothers, we are not children of the slave but of the free woman.**" (Galatians: 4/30-31).

Jesus (PBUH) gave more parables about the next kingdom. In one of them, he explained that the kingdom will not be of the children of Israel, the nation that did not deserve God's choice.

Matthew says: "**And again Jesus spoke to them in parables, saying, The kingdom of heaven may be compared to a king gave a wedding feast for his son, And sent his servants to call those who were invited to the wedding feast, they would not come. Again he sent other servants, saying, "Tell those who are invited, see, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast. But they paid no attention made and went off their ways, one to his farm, another to his business, while the rest seized his**

servants, entreated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said he to his servants, "The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find. And those servants went out into the roads and gathered together all whom they found, both bad and good. So the wedding hall was filled with guests. but when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, "Friend, how did you get in here without a wedding garment?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth, for many are called, but few are chosen." (Matthew: 22/1-14)

In another parable, he explained to them the people's acceptance of the kingdom and submission to it, and he asked his disciples to accept it and submit to it. He said: "And he told them many things in parables, saying, "a sower went out to sow." And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns; and the thorns grew up, and choked them: other seeds fell on good soil, and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear. Then the disciples came, and said to him, "Why do you speak to them in parables?" And he answered them, "to you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance: but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: "you will indeed hear but never understand; and you will indeed see but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes, and hear with their ears,

and understand with their heart, and turn, and I would heal them. But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it; and to hear what you hear, and did not hear it. "Hear then the parable of the sower. When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receive it with joy. Yet he has no root in himself, but endures for a while: and when tribulation or persecution arises on account of the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is the one hears the word and understands it. He indeed bears fruit and yields, on one case a hundredfold, in another sixty, and in another thirty." (Matthew: 13/1-23).

This biblical parable matches the one that Muhammad (PBUH) gave about the way people reacted to his message. He said: (Narrated By Abu Musa: The Prophet said, "The example of GUIDANCE and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's GUIDANCE revealed through me (He is like that barren land).¹

¹ Narated by: Al-Bukhari in his Sahih (79).

Jesus told his disciples about the spread of the kingdom, which is the smallest among the seeds, but it is the greatest in spreading. Matthew says:

"He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest all seeds, but when it has grown it is the larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches. He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened. All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. "(Matthew: 13/31-34). (Also Mark: 4/30-32).

Athanasius, an Egyptian priest, said in his interpretation of the book of Matthew, "the examples that Jesus gave in this chapter describe the kingdom on earth from the beginning to the end. The first example teaches us that the kingdom will be planted in the heart. The second, the devil will fight against it and plant a thorn, but the Kingdom will grow and become a large tree (the Mustard seed). The spirits of the people of the Kingdom must merge in order to save and cleanse the world internally, as the yeast".

In another passage, he talked about the control of the new Law over the previous Law, saying, **"The kingdom of heaven is like treasure hidden in a field; which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who on finding one pearl of great value, went and sold all that he had, and bought it."** (Matthew: 13/44-46).

Prophesizing the Prophet who will abolish the statutes with his statute, Jesus (PBUH) said, **"Do not think that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfill. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished."** (Matthew: 5/17-18), so who is the one that has it all?

He is the same prophet whom Paul named "the perfect", and just by his arrival the statute will be canceled and abolished. **"To one is**

given through the Spirit the utterance of wisdom; and to another the utterance of knowledge according to the same Spirit. To another faith by the same Spirit; to another gifts of healing by the one Spirit. To another the working of miracles; to another prophecy; to another the ability to distinguish between spirits; to another various kinds of tongues; to another the interpretation of tongues:" (Corinthians 1: 12/8-10).

That Jesus (PBUH) not only talked about this prophet, but also explained that his time is late compared with the previous prophets. However, that will not deprive his nation from receiving great rewards, so he gave this example and said, "**For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, And to them he said; "you go into the vineyard too, and whatever is right I will give you. So they went. Going out again about the sixth and the ninth hour, he did the same. And about the eleventh hour he went out, and found others standing idle, and he said to them, Why do you stand here idle all day? They said to him, Because no one has hired us. He said to them, you go into the vineyard too; and when evening come, the owner of the vineyard said to his foremen, Call the laborers, and pay them their wages, beginning with the last up to the first. And when those hired about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the master of the house, Saying, These last worked only one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat. But he replied to one of them, , Friend, I am doing you no wrong: did you not agree with me for a denarius? Take what belongs to you and go, I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity? So the last will be first, and the first last."** (Matthew: 20/1-16). Therefore, the latter won the reward and compensation.

The latter are the first ones as Jesus (PBUH) said and confirmed by Muhammad (PBUH) when he said: **((We are the latest the first))¹**, and **((Narrated By Abu Musa: The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (GUIDANCE) which they have accepted willingly.)).¹**

¹ Narrated by: Al-Bukhari (836).

¹ Narrated by: Al-Bukhari, (2268).

THE PROPHET DANIEL PROPHEZIES THE TIME OF THE KINGDOM

The Holy Bible contains some of the prophet's prophecies about the time of the kingdom. When Belshazzar, the Babylonian emperor, had dream that scared him, and neither the fortunetellers nor the psychics were able to interpret it, the prophet Daniel interpreted it for him. Saying: **"You saw, O king, and behold a great image. This image, mighty and of exceeding brightness, stood before you; and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet that were of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. This was the dream; now we will tell the king its interpretation. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory. And into whose hand has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all, you are the head of gold. Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. And as you saw the feet and toes, partly of potters' clay, and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong, and partly brittle. As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces**

all these kingdoms and bring them to an end, and it shall stand forever. Just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; a great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure." (Daniel: 2/21-45).

Hodgkin says in his book "Jesus in all books": "As for the stone that cuts without two hands holding it and crushes the great statue, it is a metaphor about the kingdom of the "messiah": meaning the expected messiah.

In the Practical interpretation: "As for the stone that was cut from the mountain, it leads to the Kingdom of God that will be ruled by the messiah the king of kings for eternity".²

The dream was about the states that will arise at the same time in the hands of the people of the kingdom. The first one is the kingdom of Babylon that is ruled by Belteshazzar, which was symbolized by the golden head.

Followed by the Persian kingdom that was established by Kosro, and its king Cyrus received authority over Babylon in the year 539 (BC), and it was symbolized by the chest and the two silver arms.

Then it was followed by the Macedonian kingdom that destroyed the Persian kingdom, and it was established by the Macedonian Alexander in the year 336 (BC), and it was symbolized by the stomach and the copper thighs.

Then finally it was followed by the Roman Empire, that was established by the emperor Bovbios in the year 63 (BC). It was symbolized by two steel legs, and two feet, one of which is clay and one of steel, and it might be the Persian and Roman states are what he meant, or the division of the Roman Empire.¹

“And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed.” The stone that was rejected by the builders had come to destroy the Romans and

² The Practical Interpretation, (1684)

¹ Look in: Revealing the Truth, by: Rahmatu Allah Al Hindi (4/1166-1169), The Glad Tiding of the prophet of Islam in the Torah and the Bible, By: Ahmad Hejaze Al Saqa (2/48-51).

the Persians, and had built the Kingdom for centuries and its strength did not stop until this century.

This prophecy might prophesize that this weakness is just temporary and the sun of an Islamic Era will rise again.

Similar to Belteshazzar's dream, is Danial's dream of the Four Beasts:

“And four great beasts came up out of the sea, different from one another. The first was like a lion, and had eagle's wings: then as I looked its wings were plucked off, and it was lifted up from the ground, and made to stand on two feet like a man, and the mind of a man was given to it. And behold, another beast, a second one, like a bear, it was raised up on one side, it had three ribs in the mouth between its teeth: and it was told, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth: it devoured and broke in pieces, and stamped what was left with its feet. It was different from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I looked, thrones were placed, and the Ancient of days took his seat, his clothing was white as snow, and the hair of his head like pure wool: his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts their dominion was taken away, but their lives were prolonged for a season and a time. I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of days

and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. As for me, Daniel, my spirit within me was anxious, and the visions of my head alarmed me. I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things. These four great beasts are four kings who shall arise out of the earth. But the saints of the most High shall receive the kingdom and possess the kingdom forever, forever and ever. "(Daniel: 7/3-18).

The Christians agree that the four kingdoms were Babylon, Persia, Greece, and the Roman Empire. They believe that the kingdom was established on the appearance of the religion of Jesus and the establishment of the church, when the Holy Spirit descended on the disciples when they were gathered in Jerusalem.

However, the spiritual kingdom that was established by the Apostles could not have been the promised kingdom. Daniel talked about four real kingdoms, and the last was crushed by a true king not a spiritual one. **"And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever..."** (Daniel: 2/44).

In addition, he said about the kingdom and its prophet: **" And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."** (Daniel: 7/14).

The disciples understood from Jesus (PBUH) that the next kingdom is real and not spiritual. They asked him, after the crucifixion, thinking that his hands would establish it: **"so when they had come together, they asked him, "Lord, wilt you at this time restore the kingdom to Israel?"** (Acts: 1/6), Jesus (PBUH) tried hard to explain to them that his kingdom is spiritual, while the next kingdom is a real kingdom.

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In addition, the disciple's kingdom did not defeat the Roman state; instead, the Romans defeated Christianity after sometime, when they inserted their paganism into it.

Amazingly, how could the Christians say that they defeated the Romans, when they claim that Jesus (PBUH) died on Roman crossbars.

The Muslims were the nation who crushed the Romans, cast them out of the land of Palestine, Syria and Egypt, and then took Constantinople, the capital of the Roman state, as the capital of Islam, the religion of the kingdom.

THE PROPHECY OF (MEHMAD), THE NATION'S DESIRE

To reduce their sadness, after they returned from captivity, the prophet Haggai told the Children of Israel a prophecy from God. It reads as follows:

"For thus says the LORD of hosts; yet once more, it a little while, I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, so that the treasure of all nations shall come in, and I will fill this house with glory, says the LORD of hosts. The silver is mine, and the gold is mine, declares the LORD of hosts. The latter glory of this house shall be greater than the former, says the LORD of hosts: and in this place will I give peace, declares the LORD of hosts." (Haggai: 2/6-9).

This prophecy, in no doubt, is talking about the expected prophet whom Abraham had promised. Jacob, Moses and David (PBUT) had also prophesized about him.

The previous priest Abdul Ahad Dawoud, who is an expert with ancient languages, quoted the text in Hebrew and translated it as follows:

"I will shake all the whole earth, and (Mehmad) will come to all the nations... and in this place I will give peace". The word "Mehmad" or "Hamdet" comes in the Hebrew language as it comes in another new reading. It is usually used in Hebrew to mean "the great wish" or "the desired", and the text according to the common Hebrew translation: (fabaaou Hamdat kol hagoyeem).

However if we leave the name as it is without translation (which is what is supposed to be done with names), then we will find the word "Mehmad" is the Hebrew pronunciation of the Arabic name Ahmad, which was lost by translators when they also translated names.

Commenting on this, the great prominent historian William James Durant said: "the word "Mehmad" (the praised) was derived from praising, and it is an exaggeration of it. It seems that he was praised time after time, and possibly that some of the passages in the Torah prophesized him".¹

¹ The story of civilization, Will Durant (13/375).

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The talk about the last house of God came on the completion of the prophecy, which has greater glory than the first house. then he says: "in this place I will give peace", the Hebrew translation used the word "shalom" which can mean "Islam", as "Al Salam" or peace and "Al Islam" derived from the same word.¹

His words: "in this place I will give peace", might be talking about the peace that covered this land, which Omar Bin Al Khatab gave to the people of Jerusalem when he conquered it. The prophecy then was about providing peace and was not related to the desired prophet, because it happened at the hands of his kind followers and companions after his death.

There is no doubt that this prophecy is not talking about Jesus (PBUH). There is no relationship between the prophecy's words and his name, or between its meanings and what is known about him (PBUH). Peace was not stabilized in Jerusalem during his mission; instead, he told the Jews of the destruction of the temple after a while. Moreover, he was a messenger to the Children of Israel, and not to all nations, while the expected prophet was the desire of all nations, and was not exclusive to the house of Jacob as mentioned in the description of Jesus several times.

The use of the word peace or "Al salam" to mean "Islam" was seen by Abdul Ahad Dawood as needed in another passage of the Holy Bible. The Book of Luke mentions that the angels sang at the birth of Jesus saying: **"Glory to God in the highest, and on earth peace among those whom he is pleased."** (Luke: 2/14).

He wonders; which peace came to earth after the birth of Jesus (PBUH)? The killing continuously went on, and the wars took turns one after another until the Day of Judgment. Therefore, the correct translation of the Greek word "Erena" in Hebrew is "shalom", which is equal to "Islam" in Arabic as "Al Salam".

If the Christians insist on interpreting the word "Erena" as peace or "Al Salam", then they have made Jesus contradict himself, as he said: **"I am come to cast fire on the earth; and would that it were already kindled? I have a baptism to be baptized with; and how great is my distress until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division:"** (Luke: 12/49-51), and in Matthew: **"do**

¹An example of this is in the Quran, God's words: {**O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion)**} (Al-Baqara: 208).

not think that I have come to bring peace to the earth: I have not come to bring peace, but a sword." (Matthew: 10/34).

Based on that, Abdul Ahad Dawood sees that the peacemakers are the Muslims, and that is in the words of Jesus: "**Blessed are the peacemakers: for they shall be called the sons of God.**" (Matthew: 5/9), so he sees that the accurate translation is "blessed the Muslims", and not the imaginary peacemakers, which were not and will never exist on earth.

None of the people who belong to the different Christian sects, who are fighting and disagreeing along its history, can say that peace took place in the hearts of the believers, as the ongoing hatred between them denies all that.

In the completion of the so-called angels hymn "and Joy be to the people", the Greek text used the word "Yodekia" which is a word derived from the Greek verb "Dokio", and it means "nice, kind, charitable" as in the Greek dictionary, it also means joy, love, satisfaction, desire, fame...

All of these expressions are valid in translating the word "Yodekia", which can also be translated in Hebrew to (Mahmad, Ma Hamoud) which is extracted from the verb "Hamd" praise. The word (Mahmad, Ma Hamoud) means, "the very much desired, the cheerful, the wonderful, the loved or the gentle". All of these agree with the meanings that come out of the word Muhammad or Ahmad, which are close in extraction to the two Hebrew words (Hemda and Mehmad), such closeness indicates that they have one common root as it is always the case in many of the Semitic languages.

Abdul Ahad Dawood also alerts to the existence of this text in the Greek Book of Luke at the time the phrases were in Assyrian. It was not possible, even with a lot of effort and being honest in translation, to translate a word from one language to another, and reach the exact original meaning of the word. Thus, it is impossible, with the loss of the originals, to verify the accuracy of the translation.

The correct translation for the hymn as seen by Abdul Ahad Dawood is: "Thanks to God in heavens, and submission or "Islam" on earth, and Ahmad to the people".¹

¹ Look in: Muhammad in the Holy Book by: Abdul Ahad Dawood (147-165), The Bible and The Cross by: Abdul Ahad Dawood (33-55), The Glad Tiding of the prophet of Islam in the Torah and The Bible by: Ahmad Hajazi Al Saqa (2/370-372).

THE PROPHECY ABOUT ELIJAH

One of the names that the Holy Bible uses referring to the prophet Muhammad (PBUH) is "Elijah", and according to Gematria is equal to 53.²

It is also a name of a great prophet sent by God to the Children of Israel in the ninth century (BC), whose name in the Quran is Elias.

The prophet Malachi in his short book talks about the disobedience of the Children of Israel and about Elijah or the new coming Elijah, who is different from Elias who died seven centuries before.

Malachi said that God said, "**Behold, I send my messenger, and he will prepare the way before me: and the Lord, whom you seek, will suddenly come to his temple, and the messenger of the covenant, in whom you delight: behold, he is coming, says the LORD of hosts. But who can endure the day of his coming? and who can stand when he appears? For he is like a refiner's fire, and like fullers' soap:**" (Malachi: 3/1-2).

The text in the prophet Malachi's scripture talks about two prophets. One of them is the one who paves the road for the one that is coming from God. The second one is the one who will suddenly come to the temple, and he names him the master and the angel of the covenant, and that is the one that the Children of Israel are seeking and waiting for.

Malachi, while he still talking about the expected prophet and about the Children of Israel's alteration and denial, says at the end of his book,: "**Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel. Behold, I will send you Elijah the prophet before the great and awesome day of the LORD:**" (Malachi: 4/4-5).

Malachi called the next prophet Elijah after he reminded them about Moses' commandment on the mountain of Horeb, the mountain on which Moses (PBUH) mentioned the coming of a prophet like him among the brothers of Children of Israel. The interpreter who wrote "The masterpiece of the generation" says:-

² (A=1, Y=10, L=30), which is equal to the word Ahmad (A=1, H=8, M=40, D=4).

"The messenger Elijah, who was mentioned at the end of Malachi's Book, is a puzzle, and he is the rabbi of the world who will come at the end of time".¹

Christians think that the prophet who paved the road is John the Baptist whose name was Elijah, in the text in Mark says: **"As it is written in Isaiah the prophets, Behold, I send my messenger before your face, who will prepare your way. The voice of one crying in the wilderness: "prepare they way of the lord, make his paths straight,"** John appeared baptizing in the wilderness and proclaiming a baptism of repentance for forgiveness of sins. And all the country of Judaea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and wore a leather belt around his waist and ate locusts and wild honey. And he preached, saying, after me comes he who is mightier than I, the straps of whose sandals I am not worthy to stoop down and untie. I have baptized you with water: but he will baptize you with the Holy Spirit. In those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan." (Mark: 1/2-9), which is what Luke told quoting Jesus (PBUH):

"What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is *he* of whom it is written, Behold, I send my messenger before your face, who will prepare your way before you. I tell you; among those born of women, none is greater than John: yet the one who is least in the kingdom of God is greater than he. "(Luke: 7/26-28).

Therefore, according to Christians, the one who will prepare the road is John the Baptist, and the one whom the road is prepared for is Jesus (PBUH).

They consider the first one to be Elijah due to what Matthew said quoting Jesus (PBUH) in the course of his talk about John the Baptist: **"what then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is *he* of whom it is written, Behold, I send my messenger before your face, who will prepare your way before you. Truly, I say to you,**

¹ Look in: The difference between the created and the creator, by: Abdul Rahman Bagy Al Bagdady (654).

among those born of women, none is greater than John: yet the one who is least in the kingdom of God is greater than he. From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to accept it, he is Elijah, who is to come. He who has ears to hear, let him hear." (Matthew: 11/9-15).

Matthew also mentioned that Jesus (PBUH) said: **"And the disciples asked him, "then why do the scribes say that first Elijah must come? He answered, Elijah does come, and he will restore all things. But I tell you, That Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of man will certainly suffer at their hands. Then the disciples understood that he was speaking to them of John the Baptist."** (Matthew: 17/10-13).

Therefore, Christians believe that the prophet, the one who will prepare the road, is John the Baptist, and the prophesied, the one whom the road is prepared for is Jesus (PBUH). The fact is that Elijah was a symbol for the expected prophet and not the prophet who prepared the road for him.

Before we unveil the truth of this prophecy, we must alert readers to the alterations that have happened in some of these texts. In Malachi he says "the covenant angel", which is in the old translations: "the messenger of Circumcision", also in the modern translation he says: "I will send my angel" but in the old translation "I will send my messenger", and in some editions "the master will come", but in some others "the Guardian", and in another "Elijah".

In the Gospel's text, there is an alteration made to the quotes from Malachi who used the first person object pronoun "Me" **"he shall prepare the way before me "**, but in the Gospels the pronoun became the third person object pronoun "You" referring to Jesus **" he shall prepare the way before thee"**.

We can also see clearly, that the alterations have reached the words of Jesus (PBUH) and the Baptist when the Evangelists claim that Jesus considered the Baptist to be the one who prepared for his message. **"Behold, I send my messenger before your face, who will prepare your way. "** (Luke: 7/26), and that he called him

the expected Elijah **"But I tell you, that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also, the Son of man will certainly suffer at their hands. Then the disciples understood that he was speaking to them of John the Baptist."**(Matthew: 17/12-13).

It is an alteration when they said that the Baptist told that the strong one that he prophesized of his coming, is Jesus (PBUH). **"John answered them, I baptize with water: but among you stands one you do not know; even he who comes after me, the strap of whose sandal I am not worthy to untie. These things took place in Bethany across the Jordan, where John was baptizing. The next day he saw Jesus coming toward him, and said, Behold the Lamb of God, who takes away the sin of the world. This is he of whom I said, After me comes a man who ranks before me, because he was before me. I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel. And John bore witness, "I saw the Spirit descend from heaven like a dove, and it remained of him. I myself did not know him, but he who sent me to baptize with water, said to me, he on whom you see the Spirit descend, and remain, this is he who baptizes with the Holy spirit. And I have seen and borne witness that this is the Son of God. the next day again John was standing with two of his disciples; And he looked at Jesus he walked by and said, "Behold the Lamb of God! the two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following, and said to them, "What are you seeking? And they said to him, Rabbi, (which means teacher) where are you staying? He said to them, Come and you will see. So they came and saw where he was staying, and they stayed with him that day: for it was about the tenth hour. One of the two who heard John speak and followed Jesus, was Andrew, Simon Peter's brother."** (John: 1/26-40).

Our claim of the alterations is not to say that the texts did not agree with the issue that we are trying to prove. It is that John the Baptist denied that he is the prophet Elijah. Elijah, who was supposed to prepare the way for the coming master, The Baptist denied it when the priests and the Levites Jewish messengers came to him **"And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, who are you? He**

confessed, and did not deny; but confessed, I am not the Christ. And they asked him, What then? Are you Elijah? He said, I am not. Are you the prophet? And he answered, no." (John: 1/19-21), this is a clear confession where John denies that he is Elijah who will prepare the road, and that he is neither the expected messiah nor the expected prophet.

This confession leaves us with three choices. Either Jesus lied when he said that Elijah had come, that the Baptist lied when he denied that he was Elijah or we should say that the disciples did not understand the words of Jesus (PBUH). The last analysis is more likely, as Matthew made a mistake when he said, "**Then the disciples understood that he was speaking to them of John the Baptist**". They thought that they understood, but in fact, they did not. He was talking to them about himself "**Behold, I send my messenger, and he will prepare the way before me: and the Lord, whom you seek, will suddenly come to his temple, and the messenger of the covenant, in whom you delight: behold, he is coming, says the LORD of hosts.**" In addition, the description of Elijah does not match that of the Baptist, because he comes after Jesus, as Jesus said about him: "**Elijah expected to be come**" but Jesus and the Baptist were contemporaries.

When Elijah comes, he "will return everything", and "**And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers**". There is no report about the Baptist as such. The one who, according to Matthew, lived in the desert, feeding on Locusts and honey, and his clothing was made of camel skin, and the best thing he did was to baptize whoever came to him repenting. (See Matthew: 3/1-5).

It is impossible to accept that the Baptist was a prelude to Jesus. The Baptist, according to the Gospels, before his death did not know the truth about Jesus, and he sent his disciples to ask Jesus (PBUH) "**And said to him, Are you the one who is to come, or shall we look for another?**" (Matthew: 11/3).

How could it be that he was sent at this time, when he did not know the truth about him? What did John do before the coming of Jesus? Did he do something related to Jesus' mission that the Gospels are claiming?

There is no report on The Baptist other than giving the prophecy of the kingdom, the same as what Jesus (PBUH) did after him. (See

Matthew: 3/1). He used to baptize those who came to him confessing about their sins. (See Matthew: 3/6), and that is what Jesus did. That confirms that they had the same message that was to prophesize and tell about the prophet Muhammad (PBUH) the prophet of the kingdom. As he said: **"but he said to them, I must preach the good news of the kingdom of God to other towns as well: for I was sent for this purpose."** (Luke: 4/34), he was sent to give good news of the next kingdom.

The fact is that the Baptists and Jesus (PBUH) came with the same message. Both of them were sent to preach about the final prophet. they were preachers of the final prophet, which Matthew called the Heavens Kingdom, as the prophet John the Baptist preached about the closeness of expected prophet's time, **"In those days John the Baptist came, preaching in the wilderness of Judea, Repent, for the kingdom of heaven is at hand."** (Matthew: 3/1-2).

After the death of John the Baptist Jesus renewed the good news of the kingdom, **"and from that time Jesus began to preach, saying, repent: for the kingdom of heaven is at hand."** (Matthew: 4/17), **"And he went throughout all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom."** (Matthew: 4/23).

Moreover, he ordered his disciples to give the good news of the closeness of the kingdom's time, so he said, **"And proclaim as you go, saying, the kingdom of heaven is at hand."** (Matthew: 10/7), they had the same message, and that is to preach and prepare the road to the expected prophet.

Not only did these descriptions not match the Baptist, but also did not match Jesus (PBUH) the Baptist said:

"I baptize you with water for repentance, but he, who is coming after me is mightier than I. Whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit, and with fire: his winnowing fork is in his hand, and he will clear his threshing floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire. Then Jesus came from Galilee to the Jordan to John, to be baptized by him." (Matthew: 3/11-13).

The expected prophet that had the good news would baptize with the Holy Spirit and fire. While Jesus (PBUH) never baptized anyone

during his life, even though this was spread among the people, but in reality, he did not. His disciples did it in his name "**now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John, (although Jesus himself did not baptize, but only his disciples,)**" (John: 4/1-2).

The Baptist also mentioned that the expected prophet would baptize with spirit and fire. Meaning that he will have the control over religion and life, in order to change the wrong and encourage repentance. He would not stop at the external cleansing of washing the body with water, but he pays attention to internal cleansing, and his tool to do this is what the Holy Spirit (Gabriel) comes with, revelation, information and explanation, as he cleansed with fire many places on earth from paganism.

Such baptism was not performed by Jesus (PBUH), whom his disciples baptized with water, and where his preaching was a continuation of the baptism of the Baptist. That is to give the good news about repentance and forgiveness of sins, for Jesus, after the crucifixion and resurrection, asked everyone of his disciples "**And that the repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.**" (Luke: 24/47), so his baptism (PBUH) was not different from the baptism of the Baptist. (See John: 3/22-23).

His disciples continued after him to baptize with water like John the Baptist, and when Paul went to Ephesus, "**and there he found some disciples, and he said to them, did you receive the Holy Spirit when you believed? And they said, no, we have not even heard that there is a Holy Spirit. And he said, into what then were you baptized? They said, into John's baptism. And Paul said, John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus. On hearing this, they were baptized in the name of the Lord Jesus.**" (Acts: 19/1-5). If Jesus (PBUH) had a baptism different from the Baptist's, then it should have been well known and spread among the disciples.

The Baptist also described the expected prophet as stronger than him. There was nothing about the message or the life of Jesus that indicated such strength. Both John the Baptist and Jesus did not come with a new Law, nor were they kings over their people, and

both of them never had any influence or authority. Not only had they no power, but also Christians, falsely, claim that they were both killed! Where is the strength that the Baptist mentioned?

Moreover, Jesus (PBUH) did not match the Baptist's statement about the expected prophet. **"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."** That is a metaphor, which Dr. William Edie explained as:

"it is a metaphor indicating the end of the whole mission, and it is possible that this metaphor was an indication of God's discipline of the people and his revenge on them in this life". In fact, it goes further than that, as it explains the power that purifies God's giving of the Law to his prophets, and whatever was associated with it.

Based on that, the expected prophet is Muhammad (PBUH), and he is the only one that came to the Holy Land and the temple suddenly, when he flew on his Night Journey to the Holy House, While Jesus and John grew up in the area of the temple.

He is also the prophet that, is named by some translations "the messenger of Circumcision", as he did call for, and alerted the Muslims that it is one of the guidance traditions, and the Muslims kept this tradition after him.

THE SMALLER IN THE KINGDOM OF GOD

Another prophecy that Jesus gave, tells us about the expected messiah. It confirms that he is the greatest of all prophets, he is the prophet named Elijah, and that he is the prophet whom the previous prophets took turns prophesizing. Jesus (PBUH) said, **"Truly, I say to you, among those born of women, none is greater than John: yet the one who is least in the kingdom of God is greater than he. From the days of John, the Baptist, until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to accept it, he is Elijah, who is to come. He who has ears to hear, let him hear."** (Matthew: 11/11-15) thus, the smaller in the Kingdom of heavens is Elijah, the one proclaimed to come, the one the prophets told about one after another, ending by John the Baptist.

Who is Elijah, the smaller in the kingdom of heavens? He is Muhammad the messenger of God (PBUH). Who is small by his delay in time compared to the rest of the prophets, but he exceeded them all by the completion of his message, and with God granting his faith to be the final religion until the Day of Judgment, so if he was not Muhammad (PBUH), who will he be?

It is not acceptable that a Christian claim that Jesus (PBUH) is the last messenger and prophet, basing their claim on believing in his disciples' message and even in others' like Paul. Moreover, his message (PBUH) was not completed, for the correction and the editing made by the apostles in the First Jerusalem Council claiming that it is to make it easy for the new Christians convert, so they cancelled circumcision, and allowed some of what the Torah made unlawful.

Based on that, the word "the smaller" does not match Jesus (PBUH), because he was not the last prophet. In addition, it was not stated or understood that he was talking about himself when he said, **" Truly, I say to you, among those born of women, none is greater than John: yet the one who is least in the kingdom of God is greater than he. From the days of John, the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to accept it,**

he is Elijah, who is to come. He, who has ears to hear, let him hear." (Mathew: 11/11-15).

That smaller comes with the kingdom of heavens, which has not been established at that time, and he was proclaimed to come but he has not come yet, he is Muhammad (PBUH).

JESUS PROPHEZIES THE PARAKLETOS

The greatest prophecies about the expected prophet, in the New Testament, are the prophecies of Jesus (PBUH) about the arrival of the Parakletos to this world.

John is the only evangelist who mentioned these continuous prophecies in his book. Advising his disciples, Jesus said:

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another helper, to be with you forever; Even the Spirit of truth; whom the world cannot receive, because it neither sees him nor knows him. You know him; for he dwells with you, and will be in you. I will not leave you as orphans: I will come to you. Yet a little while, and the world will see me no more; but you will see me: because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments, and keeps them, he it is who loves me: and he; who loves me, will be loved by my Father, and I will love him, and manifest myself to him. Judas (not Iscariot) said to him, Lord, how is it that you manifest yourself to us, and not to the world? Jesus answered him, If anyone loves me, he will keep my words: and my Father will love him, and we will come to him, and make our home with him. Whoever does not love me does not keep my words: and the word that you hear is not mine, but the Father's who sent me. These things I have spoken to you, while I am still with you. But the helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance, all that I have said to you. Peace I leave with you, my peace I give to you: not as the world gives do I give to you. Let not your heart be troubled, neither let them be afraid. You heard my say to you, I am going away, and I will come to you. If you loved me, you would have rejoiced, because I am going to the Father: for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you: for the ruler of this world is coming, and has no claim on me." (John: 14/15-30).

In chapter 15, Jesus advised his disciples asking them to keep his commandments. He says, **"But when the helper comes, whom**

I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me: And you also will bear witness, because you have been with from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: "I have said all these things to you to keep you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do these things because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. " (John: 15/26 - 27, 16/ 1 -14).

In these sentences, Jesus (PBUH) talks about the characteristics of the prophet who comes after him, so who is that prophet?

The Parakletos according to Christians

Christian's response is, that the coming is the Holy Spirit that came to the disciples on the fiftieth day to give them condolences for their loss of Jesus (PBUH), and there **"when the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them, and rested**

on each one of them. And they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance." (Acts: 2/1-4). The New Testament does not mention anything, other than what mentioned above, regarding this event.

In his interpretation of the Book of John, priest Athanasius says: "The Parakletos is the Holy Spirit himself, the Comforter, **"The Holy Spirit, whom the Father will send in my name."** (John: 14/26), and he is the one who came to them on the fiftieth day, (Acts: 2/1-4) whereby, they were filled with him, and set out to preach, and he is with the church within believers, and he is a grace joined with belief and baptism.¹

The Clerical Dictionary of Theology said: "The Greek word Parakletos, was derived from saint John's writing. It does not represent the nature of a person, but his job. It is for the one who plays the role as a positive assistant, an attorney and a supporter. The one who works this assignment is Jesus. Who is, **an advocate with the Father, Jesus Christ the righteous and he is the propitiation for our sins**" (John 1: 2/1-2), also the Holy Spirit works this assignment too, who makes the presence of Jesus reality as he is his witness and his defender among believers".¹

The Parakletos according to the Muslims:

Muslims believe that what came in the Book of John about the Comforter, the coming leader of this world, is a prophecy from Jesus (PBUH) about our prophet Muhammad (PBUH), and that is clear for several reasons:

One of these reasons is that, the phrase "The Comforter" is a modern phrase that was replaced in the new translations of the New Testament, while the ancient translation (Douay-Rheims Bible 1899) used the Greek word (Parakletos) as it is which is practiced by many international translations.

To interpret the Greek word "Parakletos" we say, This Greek originated word can only be one of two words.

¹ An interpretation of the Book of John,. (118)

¹ The Clerical Dictionary of Theology (Parakletos)

The first word is "Paraklee tos", which means "the Comforter, the helper or the agent" as the Christians say.

The second word is "Peroklotos", which is close in meaning to "Muhammad and Ahmad".

In his interpretation of the Book of John, priest Athanasius says: "If the pronunciation of the word "parakleet" is slightly changed, it becomes "Perklet", which means "thankfulness" or "Praising" which is close to the word Ahmad".¹

Dr. Carlo Nelno, a PhD holder in Jews ancient Greek literature, once questioned by Abdul Wahab Al Najar about the meaning of the word "PERKLOTOS" and he said: "the one who praised continuously".

What confirms this translation error is that the Greek word (PERKLOTES) is a name and not an adjective, as the Greeks used to add an "s" at the end of names, but they do not, to adjectives.

ABDUL AHAD DAWOOD sees the church's translations of the word "PARAKLETOS" as "a person to be called for assistance, an interceder, an attorney or an intermediate" is incorrect. He said that, the Greek word "PARAKLETOS" is not equal to any of these words. He added that, the condolences giver in Greek is (PARAKALON OR PAREGORETS), the attorney is (SANGRES), and as for the intermediate or the interceder, they use the word "MEDETIA". Based on that, the church ignorance of the word's correct meaning, which is "praising", is a fabrication.

Dr. Smeson in "The Holy Spirit or a power in heavens", says, "the condolences giver name is not a very accurate translation".

The Clerical Dictionary of Theology confirms it, when the authors wrote, "the meaning of "the condolences giver" which was probably extracted from the wrong linguistic origin is not listed in the New Testament".¹

From the aforementioned, we find that there is a disagreement between the Muslims and the Christians about the Greek origin of the word "Parakletos". Muslims believe that its origin is "Perklotos" and there was a fabrication done by the Christians to hide the word's

¹ An interpretation of the Book of John,. (117)

¹ The The Clerical Dictionary of Theology (Parakletos)

indication to the prophet's name (PBUH) Ahmad (the one who is praised continuously). Such fabrication is an easy task for those whose book is a calamity, full of conflicts, fabrications and contradictions

Changing names is common in the Bible when translating from language to language and in editions. The name "Barabas" in the Protestant translation, is "Baraba", in the Catholic translation, and (messiah, mashih) and (shilon, Shiloh) and many more. The word "Perklotos" is translated from Assyrian, the original language of Jesus (PBUH), it is possible that such change can happen during the translation.

To clarify the fabrication in this paragraph, Edwin Jones in his book "The Origin of the Christian Religion" confessed that the word "Parakletos" means Muhammad. Nevertheless, he suppressed his confession with a lie and a calamity that knowledgeable people and scholars will never buy. He said, "The Christians inserted this name in the Book of John out of ignorance of the appearance of Islam and they were affected by the Muslims' religious culture".

In his book about the life of the prophet Muhammad (PBUH), the Austrian fanatic Oriental Luis Springer (D.1893 C.E), solved the problem in a different way. A way will astonish and amaze the reader and make him wonder. He claimed that the real name of the prophet is QATHM, and that the prophet (PBUH) was named Muhammad in MADINA after he mixed with the Christians, and that he picked this name through his readings of the bible's prophecies about the PARAKLETOS (MANHAMNA in Assyrian).

Many orientalist supported him, the French Jewish orientalist Hartwig Derenbourg (1908), and the German fanatic orientalist Theodore Noldekh (1930) the author of the book "The History of the Quran", and the Italian orientalist Prince Lyon Caytani in his famous book "Annali dell' Islam".¹

¹ Look in: The History of Arabs in Islam, by: Jawad Ali (97-98).

The PARAKLETOS is a human prophet, not the Holy Spirit:

Whatever the meaning of PARAKLETOS is Ahmad or the comforter, the description and the introductions, which Jesus (PBUH) gave to the PARAKLETOS, prove that they were not meant for Holy Spirit. They confirm that he is a human being that God gives the prophethood. This is clear through John's passages about the PARAKLETOS.

- When he talked about the Parakletos, John used transitive verbs (talking, hearing and blaming). When he said: "**whatsoever he shall hear, that shall he speak**", these descriptions does not fit the fire tongues that came on the disciples on the fiftieth day. There is no trace of evidence that these tongues have said anything. The best that the spirit can do is an inspiration, talking is a human characteristic and not spiritual.

The early Christians interpreted John's words as a prophecy about a human being. Monotones in the second century (187) claimed that he is the coming Parakletos. Mane in the fourth century did the same, he claimed to be the Parakletos, and acted like Jesus by choosing twelve disciples and seventy bishops and sent them to the eastern countries. If their understanding were that the Parakletos is the third person in Trinity, the Holy Spirit, they would not dare to make this claim. ¹

-Another description of the coming prophet is that he comes after Jesus (PBUH) departs this earth. Jesus and this comforter messenger cannot gather in this world. This, once again, affirms that the comforter cannot be the Holy Spirit, which supported Jesus throughout his life. Where the comforter does not come to this world while Jesus still in it. "**If I go not away, the Comforter will not come unto you**".

The Holy Spirit existed before Jesus (PBUH), and he existed in the disciples before the departure of Jesus. The Holy Spirit was a witness for the creation of the heavens and earth, (Genesis: 1/2), and he was with the children of Israel for a long time " **where is he that put his holy Spirit within him?**" (Isaiah: 63/11).

¹ Look in: The spacious answer to what Jesus' slave learned, by: Khairudeen Al Alousy (1/286-291), Muhammad in the Holy Bible, by: Abdul Ahad Dawood (224-225), The glad tiding of the prophet of Islam in the Torah and the Bible, by: Ahmad Hijazy Al Saqa (2/276-278).

The Holy Spirit also, had a role in the birth of Jesus (PBUH), for his mother **"was found with child of the Holy Spirit."** (Matthew: 1/18), and that indicated his presence. They were together in the day when Jesus was baptized. **"And the Holy Spirit descended in a bodily shape like a dove upon him."** (Luke: 3/22) Jesus gave him to the disciples before he left when he said to them, **"Receive the Holy Spirit."** (John: 20/22), and according to the Jesuit priest hood edition: "and he blew in them, and said: take the Holy Spirit".

The Holy Spirit existed with Jesus and before him, and he was given to the disciples, but as for the comforter or the coming Holy Spirit, he was "if I do not go he will not come to you", so he was not the Holy Spirit as the Christians claim.

- What indicates the humanness of the Holy Spirit is that, he is from the same kind as Jesus (PBUH), and Jesus was human. Jesus said about him: "and I request from the father and he will give you another comforter". The Greek text uses the word (allon) which is used to indicate another person but from the same kind, while the word (hetenos) is used to indicate another person but from a different kind. It will make sense, if we say that another messenger is what was meant by that, but saying that another Holy Spirit is what was meant, does not make any sense, because the Holy Spirit is one and not many.

-The coming Holy Spirit was subject to denial from the Jews and the disciples, that is why Jesus (PBUH) repeated his request to believe in him and to follow him. He said to them, "if you love me then keep my commandments", and he said: "I told you before he will be, so if it happens you will believe" and he confirms his honesty saying: "he does not speak from himself, but all what he hears he speaks".

These commands have no meaning if the coming was the Holy Spirit, as he descended as fire tongues, affected them to learn different languages, such a thing that does not need a command or an affirmation of his honesty, because it stays in the heart without a need to reject him or a power to deny him.

-The Holy Spirit is part of the Trinity, and according to the Christians faith, the disciples must have believed in him, so why did Jesus (PBUH) command them to believe in him?

-According to Christians, The Holy Spirit is God, who is equal to the Father in his divinity; therefore, he is able to speak for himself, but the coming spirit of the truth " does not speak from himself, but all what he hears, he speaks ".

-John's passage indicated that the time in which the Parakleetos will come would be later. Jesus said to them, "**I have yet many things to say to you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you to all truth**". There are certain issues, which this prophet will tell but the disciples could not comprehend at that time if Jesus told it. The reason is that humanity at that time has not reached a condition of understanding this complete and comprehensive religion, a religion that contains all aspects of life. It is not possible that the disciples' understanding has changed within ten days from the ascendance of Jesus to heaven, and there is nothing indicates such a change.

The Christians even reported about them that after the Holy Spirit descended on them, they have dropped many of the statute rules and they allowed the forbidden. Dropping the rules was easier for them than accepting anew Law, which they were not able to bear or handle at the time of Jesus. The Parakletos comes with a statute with rules that will be heavy on the weak assigned ones, as God said: {**Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.)**} (Al-Muzamel: 5).

-Jesus told that, before the coming of the Parakletos, great and important events would happen. "They will cast you out of the councils, even there is a time that who kills you will think that they are serving God by doing that". That had happened after the fiftieth, even centuries after the resurrection of Jesus (PBUH). The passage does not talk about the Romans' or the Jews' persecution to the followers of Jesus, it talks about the clergymen persecuting the monotheistic followers of Jesus. They (the clergymen) think that, by doing such, they were doing well and good deeds, and that they are serving God and His religion. Their councils decided to kick monotheists, Arius and others, they kicked them out of the church councils, and they sentenced them to deprivation and abuse. This abuse and deprivation continued until the monotheists became rare prior to the appearance of Islam.

-John mentioned that Jesus (PBUH) told his disciples about the description of the Parakletos, Which does not match the Holy Spirit

that came to the disciples on the fiftieth day. The Holy Spirit is a witness whose testimony about Jesus will support the disciples' testimony. "He will testify to for me, and you will testify too" When did the Holy Spirit testify for Jesus, and with what?

Muhammad (PBUH) is the messenger of God, who testifies for Jesus (PBUH). He declared his innocence of atheism and of claiming divinity. He testified for his mother's innocence of what the Jews have accused her {**And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);**} (Al-Nesaa: 156).

- Jesus told that the coming Holy Spirit will glorify him. Saying: "he will glorify me, because he takes from what is mine and tells you" No one came after Jesus glorified him the way the prophet of Islam did. Mohammad praised and glorified Jesus, and explained his favor to humanity.

None of the New Testament's scriptures reported to us that the Holy Spirit praised Jesus or glorified him in the fiftieth day, when he descended shaped as fire tongues.

- Jesus told that the Parakletos would last forever, meaning his religion and statute. While we find that whatever power and capability, that were given to the disciples on the fiftieth (if it was true), disappeared with there death, and no report about the churchmen after them of doing such. Our messenger Muhammad (PBUH) will last forever with his guidance and his message, and there is no prophet or message will come after him.

- The Parakletos as Jesus (PBUH) mentioned "reminds you of all what I said to you". There was no need to such a reminder ten days after his resurrection. In addition, the New Testament did not report that the Holy Spirit reminded the apostles of anything. In the contrary, we find that their writings and epistles contain what indicates that some of them had forgotten to write details mentioned by others. The messenger of God, Muhammad (PBUH), reminds us of God's commands that were unknown to humanity, in which he revealed to his prophets including Jesus (PBUH).

The Parakletos has duties that the Holy Spirit did not perform on the fiftieth day. "**And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.**"

The Holy Spirit did not blame or correct anyone on the fiftieth day, but that was the doing of Muhammad (PBUH) with atheists and pagans.

Abdul Ahad Dawood sees, that Jesus explained the blame on the righteousness. **"as of righteousness, because I go to my Father, and you see me no more"**. It means that, he will blame those who believed in his crucifixion, and denied that he was saved from his wicked enemies. He told them that they will seek him but they will not find him, because he will ascend to heaven. **"Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'** (John: 13/33)

The coming prophet will blame the devil too, and indict him with the guidance and revelation that he will announce **"Of judgment, because the prince of this world is judged."** ¹

Blaming does not match the one who was named the "comforter", as it is told that he came to give condolence to the disciples for the loss of their master and prophet. Nevertheless, the condolence is given in calamities, and Jesus (PBUH) gave them good news of his departure and the arrival of the coming prophet after him.

In addition, the condolence is offered at the time of the calamity or a little after, but not ten days, (the time the Holy Spirit came to the disciples), and why did not the comforter offer condolences to the mother of Jesus, as she deserves it more than anyone else?

Christians have no right to consider killing Jesus (PBUH) a calamity that requires condolences. They believe that it is the reason for humanity's salvation and everlasting happiness. Its occurrence should be an unmatched joy; therefore, if Christians insist that the disciples were in need for condolences from the Holy Spirit, then the Atonement creed is meaningless.

The above mentioned proved that the Holy Spirit is not the Parakletos. The Parakletos' descriptions are descriptions of a prophet who will come after Jesus (PBUH). The prophet that Moses (PBUH) prophesized, "He does not speak from himself, but all what he hears he speaks ", and, "I will put my words in his mouth, so he

¹ Look in: Muhammad in the Holy Book, by: Abdul Ahad Dawood (216), The Torah & the Bible & the Quran and Science, by: Moris Bokay (131-132), The glad tiding of the prophet of Islam in the Torah & the Bible, by: Ahmad Hijazy Al Saqa (2/272-274, 280).

speaks to them with all what I command him ". These are the descriptions of the prophet Muhammad (PBUH) as God said: **{Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'ân) by one mighty in power [Jibrael (Gabriel)].}** (Al-Najm: 3-5).

Not only that, but also whatever mentioned about the Parakletos has signs in the Quran and the tradition of Muhammad (PBUH). These signs indicate that this prophecy is Muhammad' (PBUH). He was the testifier for Jesus (PBUH), he was the one who told about the future, and he is the final prophet, who God has accepted his faith until the Day of Judgment.

PRIEST FENDER'S OBJECTIONS AND ALHINDI'S RESPONSE

Priest Fender raised some issues, which he thinks they could refute the Muslims' saying that the Parakletos is prophet Muhammad (PBUH).

First: It was mentioned three times that the Parakletos is "the spirit of the truth", and in a fourth time that he is "the Holy Spirit" ¹ and, as the priest Fender said, these words are a like and indicate the Holy Spirit.

In his great book "the Truth Revealed", the learned Muslim scholar Rahmatu Allah Al Hindi agrees with the likeness of these words. He confirms that, the phrase (the spirit of God) is an indication to the prophets too, as in what came in John's first epistle: "**Beloved, do not believe every spirit, but test the spirits to see whether they are from God: for many false prophets have gone out into the world. But this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God.**" (John 1: 4/1-2), the true honest prophets are the spirit of God, while the false prophets are the spirit of devil.

John explained how to differentiate the spirit of truth from the spirit of misguidance. in other words, to know the true honest prophets and differentiate them from the false prophets. He said, "**But this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God .And every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming; and now is in the world already. Little children, you are from God and have overcome them: for he who is in you is greater than he who is in the world. They are from the world, therefore they speak from the world, and the world listens to them. We are from God: whoever knows God listens to us; by this we know the spirit of truth, and the spirit of error.**" (John1: 4/2-6).

Our prophet Muhammad (PBUH) is the spirit of truth as John said. He recognizes Jesus (PBUH) as a human and a messenger from

¹ Morris Bokay and Muhammad Abdul Halim Abu Al Saad mentioned that the text in the senaih manuscript did not mention the Holy Spirit. The Torah, the Bible, the Quran and science, by: Morris Bokay (132), Analytical critical study of the Book of Mark, by: Muhammad Abdul Halim Abu Al Saad (192).

God, that he is flesh and blood, and that he is from God just as the rest of humanity is from God, meaning that God created them. Paul was the spirit of misguidance, who considered Jesus God, and he who was in the world at that time.

Second: In the Book of John the addressing was towards the apostles as in his saying "to teach you" and "I will send him to you", so the Parakletos must have been in their time.

Rahmatu Allah Al Hindi did not agree with this understanding, He said that Jesus meant Christians in general. This way of expression is common in the New Testament, as what came in Matthew regarding the Jesus' speech to the high priests, the elders and the council. **"Jesus said to him, you have said so. But I tell you, from now on you will see the Son of man seated at the right hand of power, and coming on the clouds of heaven."** (Matthew: 26/64), and the addressees have died and perished, and they did not see him coming on the clouds of the heaven.

Similarly, is what Jesus (PBUH) said: **"And he said to him, truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of man."** (John: 1/51)

Third: That people will not see or know the Parakletos, as in the verse, "the world cannot accept him, because they cannot see him or know him, but you will know him because he is staying with you, and he will be among you" while Muhammad (PBUH) was known and seen by people.

Rahmatu Allah Al Hindi's response to this, that this is nothing, because according to them the Holy Spirit is God or the spirit of God, and the world knows their God more than they know Muhammad (PBUH), so it is not applicable to their interpretation in anyway.

In addition, Al Hindi sees that what was meant with the verse is that, the world does not know this prophet the true knowledge (meaning his prophecy), but the Christians and the Jews knew him, because Jesus (PBUH) and the prophets informed you about him.

The rest of the people, they are as Jesus said: **"This is why I speak to them in parables, because seeing they do not see,**

and hearing they do not hear, nor do they understand." (Matthew: 13/13).¹

When Jesus said, "the world cannot accept him, because they cannot see him or know him, but you will know him because he is staying with you, and he will be among you". He did not mean the sight seeing or the actual knowledge, but the heart knowledge. He mentioned the same about himself when he said, "**They said to him therefore, where is your Father? Jesus answered, you know neither me, nor my Father: if you know me, you would know my Father also.**" (John: 8/19). There are many of similar verses in the Gospels. In his interpretation to the Book of John, Mathew Henry said, that "the word (to see) in the Greek text does not mean the eye sight, but the insight."

Moreover, perhaps they do not know the expected coming prophet because he was a stranger and not Jewish "**but we know where this man comes from: and when the Christ appears, no one will know whence he comes from.**" (John: 7/27).

Fourth: It was mentioned that the Parakletos "resides by you and that he is among you", that indicated (according to priest Fender's opinion) that he was with the apostles, and that does not apply to Muhammad (PBUH).

Rahmatu Allah Al Hindi sees that the text in other translations and editions stated as, "stable with you and he will be among you", and in others, "staying with you and he is with you". That in any case means the future and not that time; in other words, he will reside by you or stay with you.

That is because the text indicated that. It tells that the Parakletos was not among them at that time. "I said to you before he will be, so when he comes you will believe", and "if I do not go the Parakletos will not come to you", and that is what the Christians say, as they believe that his coming and his arrival was in the fiftieth day.

Similarly, Ezekiel told about the appearance of the Gog and the Magog people in the present tense, while they did not appear yet. He said, "**Behold, it is coming, and it will be brought about, declares the Lord GOD; this is the day of which I have spoken.**" (Ezekiel: 39/8), and the same in (John: 5/25).

¹ Look in: Revealing the Truth, by: Rahamtu Allah Al Hindi (4/1198-1204)

Fifth: In Acts: "And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, you heard from me. For John baptized with water; but you will be baptized with the Holy Spirit not many days from now." (Acts: 1/4-5) Fender sees that this "indicates that the Parakletos is the spirit that came down on the fiftieth day, because the Parakletos is what was meant by the father's promise".

Responding to this, Rahamtu Allah Al Hindi explains that what came in the Book of Acts is a different promise that is not related to the Parakletos that John mentioned, as they were promised with the coming of the Holy Spirit in another occasion, and the promise was fulfilled with what Luke mentioned in the Book of Acts. What John mentioned about the coming of the Parakletos has nothing to do with this issue.

Some other Christians object that this prophecy is applicable to prophet Muhammad (PBUH), because Jesus (PBUH) is the one who will send the Parakletos. "But if I left I will send him to you", similarly, when he said, "The comforter that I will send to you from the father", while Muhammad is the messenger of God and not Jesus.

Christians forgot the words of God, "The comforter, the Holy Spirit, who will be sent by the father", so he is a messenger of the father, and saying that Jesus will send him is metaphoric and not real. Similarly, what came in Genesis, "**The angel of the LORD also said to her, I will surely multiply your offspring so that they cannot be numbered for multitude.**" (Genesis: 16/10) even though, the multiplier and the one who blesses the offspring of Hagar and others God is and not his angel. However, since the angel was the informer, then the act attributed to him.

In addition, what came in the Book of Kings, when Prophet Elijah attributed the divine punishment to himself, the punishment that God meant for the king Ahab. "**Ahab said to Elijah, Have you found me, O my enemy? He answered; I have found you, because you have sold yourself to do what is evil in the sight of the LORD. Behold, I will bring disaster upon you, I will utterly burn you up, and will cut off from Ahab every male, bond or free, in Israel,**" (Kings 1: 21/20-21)

Prophet Elijah attributed to himself what is in reality the act of God, so this attribution was not real, but he deserved it by being God's informer of this punishment. Similarly is what Jesus (PBUH) said in his prophecy about the Parakletos.

Consequently, we find in the Parakletos the prophecy that is mentioned in the Holy Quran {**And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed . But when he (Ahmed i.e. Muhammad) came to them with clear proofs, they said: "This is plain magic."**}
(Al-Saf: 6).

CONCLUSION

We saw that the prophets one after another prophesized and foretold about the final prophet "The Law and the prophets until the time of John gave glad tidings of the kingdom of God".

They fulfilled their covenant that God took on them, and that is to believe and support the final prophet when he comes. **{And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."} (Al-Emran: 81).**

The prophets reported to their people the news of this prophet **"all the prophets and the statute until John prophesized, and if you wanted to accept to there is Elijah the proclaimed to come"**.

The Holy Bible (in spite of the alteration it is exposed to) preserved for us some of these prophecies about this great prophet, that he is the prophet who will fulfill God's promise to Abraham and his wife Hagar with the blessing in her son Ishmael, and he is the one **"that nations submit to"**.

He is the prophet who was like Moses (PBUH), whom Moses had told his people, the children of Israel. He is the prophet whose prophet-hood will glitter near the mountains of Paran, and he will be from a nation that will practice the Law of the kingdom of God, which will be taken away from the children of Israel. **"And it will be given to a nation that will work for its fruits"**, and that's because they **"replaced me with another God, and they angered me with their fake worships, and I will also replace them with another nation, and with an illiterate nation that angered them"**.

Therefore, the prophet-hood and the choice were transferred to the despised Arab nation **"the brick which the builders refused became the corner stone"**.

The Gospels' and the Torah's texts mentioned the name of the prophet and his characteristics, as Jesus (PBUH) called him **"The Parakletos"**, which means Ahmad, and the angels promised of him **"and the submission is on earth, and Ahmad to the people"** (according to the translation of the previous priest Abdul Ahad Dawood).

The scriptures also talked about the land in which he will immigrate to **"revelation from the side of the Arab land, in the wilderness of the Arab land"**, and called on supporting and sympathizing with him **"O you residents of the Tema land provide the fugitive with his bread"**.

It also talked about the victory of this prophet, that his religion will reach the whole world. He is the one that **"his hand is on everyone, to him nations will submit, nations under you are falling, He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, and He shall not be tired or weak until he put the truth to the world."**

He is the wrath that comes to the unbelievers, such as the Jews whom John the Baptist warned. Saying, **"O generation of vipers, who hath warned you to flee from the wrath to come?... he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner. but he will burn up the chaff with unquenchable fire."**, and **"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."**

We have seen also, that the prophets had mentioned that this coming prophet is the last and final prophet. That, his kingdom, meaning his statute, will last forever. **"The Lord of heavens establishes a kingdom that will never Extinct ... and it will stay forever"**, and **"as for the upper saints they will take the kingdom, and they will keep the kingdom for eternity and forever"**. Muhammad (PBUH) said, **"a group of my followers will remain steady until God's will comes."**, and in Muslim's

narration: (**until judgment day**)¹, and that he is the one that Jesus (PBUH) prophesized to his nation when he said: "He will give you another Comforter to stay with you forever".

The message of this prophet is not exclusive of the Arabs or the children of Israel, instead it is for all nations, as, he "**blames the world for a sin**" and "**to him nations will submit**", and he is "**the desire of all nations**", the one "**for all nations, states and tongues to worship**".

Moreover, he is the illiterate prophet whom the Torah and the Gospels described. "**and I will put my words in his mouth**", and he is the illiterate, who was prophesized with the prophet-hood in the cave of Hira "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

He is the one who does not speak from his own desire "**does speak not from himself, but all what he hears he speaks with**", and he will deliver all his message, and death or murder will not stand against his mission "**so he speaks to them with all what I command him with**".

Like Moses (PBUH), he has a statute "**and the isles shall wait for his law.**", and his law is supported by strength "**and from his right hand went a fiery law for them.**" His law is comprehensive of all the aspects of life as he "**teaches you everything**", and "**he guides you to all the truth**", and with his appearance the Law of Moses will be abolished "**The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;**"

He is the greatest being, while women did not give birth to someone such as John the Baptist, but "**notwithstanding he that is least in the kingdom of heaven is greater than he.**" (PBUH)

Christopher Davis, a professor of comparative religion, was right when he said, "Indeed, all these prophecies with it is meanings and descriptions does not match anyone except the Arabian prophet Muhammad (PBUH).

¹ Narrated by: Al Bukhari (6881), and by: Muslim (1923).

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